

THE HAMPTONSHIRE EXPERIMENT IN EDUCATION

BY


C. R. ASHBEA



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BY
Charles Robert
C. R. ASHBEE
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VISCOUNT HALDANE



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INTRODUCTION

THE survey presented in the following pages is a record of Education in a country district, of what it has been shown to do, and what it might do with better co-ordination and direction. It claims to be based on experience in the practice and working of English Education, an experience of some twenty-five years altogether, of which the last ten have been in the country and the rest in London and elsewhere. It is also claimed that the work to which it calls attention is largely experimental, and that it has grown up side by side with the State-aided Education, by which it has been, or is being, gradually absorbed.

It lays claim to no particular originality, and the conditions it sets forth are, I believe, those of many other English counties; but the chief point upon which it desires to lay stress is, that

the area dealt with is rural, and hence industrial conditions, other than those of industry adapted to agriculture, do not apply. The deductions it seeks to draw are that educational ideals and methods suitable to industrial and town conditions do not necessarily apply to a country community, and the plea set up is for experiment and again experiment. We appear to have no clearly-defined policy as yet for our country Education. The local Education authorities, to whom the solution of the problem has been entrusted, are themselves young at the work. Much is being tried, and no doubt tried mistakenly, and many false standards, or standards suitable to town and industrial conditions, are set up before country communities. These have to be broken down. The country problem in Education is in certain essentials entirely different from the town problem. It is thought that the record of ten years' not unsuccessful experiment in certain directions, and with a definite educational objective, may have value in determining what these differences are.

Being an essay in the conduct and experience

of Education, it tries—with what success the broad-minded reader must determine—to leave politics and sectarian issues severely alone.

I group what I have to say under the headings “Elementary Education,” “Secondary Education,” “Higher Education,” and—it seems fantastic to use the words in this connection—“Agriculture” and “Art.” Let it be premised at once that this grouping is bizarre, not to say barbarous. Were the classification not strictly departmental and correct, it might very well be regarded as the outcome of some new wanderings of Alice in Wonderland, but at the present moment in England it is the classification of the State, let that suffice. The finance of Education and all that this implies is ordered under those five headings; so also is our whole complicated administrative system.

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The Hamptonshire Experiment in Education

I

THE ELEMENTARY SCHOOL

IN the country the elementary school is the pivot upon which the whole life of a district turns. This is not so in the town; all the people dwelling in a country district are so much more neighbours, get to know each other so much more than people in a town, that the school means more to the whole community, and less to the individual family, than it does in the town. This fact should colour all our educational efforts and whatever ideal we may have in our minds for the future of country education.

The elementary school in the country different from what it is in the town.

To understand what the village school can

do, we have to understand its limitations, and these, as we see them in the English countryside of to-day, we may set under the four following heads—they may not be the same in all districts, but they hold good of Hampshire: the professionalism and timidity of the teacher; the poverty of the child; the rigidity of the system of teaching; the falseness of the ideal by which industrial and town standards are held up to country children; and the weakness of the existing bodies of managers as a check upon bureaucracy. It is not through any want of admiration for the splendid work the schools have done or the improvements that have been made in them in the last decade that I thus sum up their limitations at the outset; it is rather to ask whether of necessity these are inherent in our system of national education. Let us take them in their order and see what they imply.

The professionalism and timidity of the teacher.

Must our teachers be so professional; need they be so timid? The usual answer is, pay them better. But to this has to be added, train them better; give them more responsibility. Things are not as bad as they were,

but there is a peculiar, and one may almost call it cruel, snobbishness in the custom by which the elementary teacher is segregated—kept as a class apart. This segregation, we are beginning to see, is having most unhappy effects upon the children ; moreover, it is anti-democratic. In the eye of democracy, a schoolmaster's calling, whether he teaches the son of the workman, the tradesman, or the gentleman, is equally sacred, his work is to make good citizens.

No doubt an increase of teachers' salaries would help, but it is by no means all. The Minister of Education, when he foreshadowed this in the spring of 1913, set down two and a half million pounds a year as the cost of improving the standard. But on what did he base it? Alas! it was upon the difference between the cost of the "certificated" and the "uncertificated" teacher. But what does this mean? Does it not imply an unhappy confusion in the public mind between "certification" and "intrinsic value"? Our experience in Hamptonshire goes to show that it is by no means the certified teachers that are always

the best. Sometimes the reverse is the case, and country conditions make the winning and the intrinsic value of a certificate a different thing in the village from what they are in the town. We have even heard it called "the certificate curse."

This is how we have found it work in Hampshire. A young schoolmistress showed great skill in drawing; with proper encouragement she would have developed a love for it—the getting of the certificate apparently chilled her. Noticing that she had given up her drawing, I made inquiries, and had from her the reply, "Oh, well—you see, now I've got my certificate, I shall never need to draw again!"

Nor do our foolish methods of certification react only upon the character, they create amazingly false situations. An application was made a year ago for a teacher in "dress-cutting" in the combined domestic subjects centre at Easthampton. The teacher came, and was found a great success. A further application was made for her services in "plain needlework" as well. We were gravely

informed that this would probably not be permitted, as she was not "certified" for that. You may be certified to make a dress, yet not able to do plain needlework. It is rather like Queen Marie Antoinette, "The people have no bread! Then, can they not eat tarts?"¹

We have to crack these shells that encase us with a little more common-sense. I recall a fine passage from Mr. Holmes' *What Is, and What Might Be*. "I honour the teachers as a body, if only because here and there one of them has dared, with splendid courage, to defy the despotism of custom, of tradition, of officialdom, and to follow for himself the path of inwardness and life. . . . Most of the failings of the teachers are wounds and strains which adverse fate has inflicted on them. Most of their virtues are their own."

When Mr. Holmes' book first came out we organised a discussion of it on two afternoons at the Hamptonshire Summer School. Some thirty teachers came, and they came to fight. They, so to speak, rose in defence of their

¹ This point of view, as in the case of Queen Marie Antoinette, has since been corrected by the higher powers.

chains. Then it appeared that none of them had read the book, though all of them had read what the newspapers said of an awful thing called the "Holmes Circular." The second day's discussion, after a week's interval, had converted a little band of timid ritualists into healthy protestants, ready to smash the system as soon as the chance offered. We want more of that sort of thing, but it means more freedom for local experiment, more encouragement to teachers to avail themselves of the higher education of an area, and more unity and consideration among the educational forces in the area—at least so it seems to us in Hamptonshire; but with this I shall deal later under Administration.

And it is only by feeling their wings a little more that the teachers will give the proper value to methods of education. For what are methods? After having watched many methods in a variety of different constructive arts and crafts for over a quarter of a century, after having observed the extraordinary power a child has of assimilating a method if it wants to, and the equally amazing power of

sloughing off the futilities of its school life—how, in other words, it unlearns and recuperates—I come more and more to the conclusion that we are ever perfecting formulæ, but that as soon as a formula is perfected it is time to destroy and begin anew ; to get down to the ground on which the child plays. The analogy is the house of cards. In what here does virtue consist? The skill with which we slowly and carefully build up, the thrill with which when the last card is set consummately to crown the edifice, then the momentary rapture of fulfilment that we know to be illusive, followed by the real joy—does not every child share it—of the smash. Down with it all ; let us begin again, simplify, simplify, simplify, clear out the systems, away with the sterilised text-books, off with the marginal notes and glosses and cobwebs, out with the pedants, the inspectors, the theorists, even the Whitehall encyclicals ; let us scrap the old used-up machinery, and get back to the real human beings and the facts of life.

Is the poverty of the child a necessary *The poverty of the child.* limitation to the proper working of our country

school? It may be so in the town, but need it be in the village? What strikes us in Hamptonshire, where agricultural wages stand at from 12s. to 15s. a week, is that this fundamental fact of poverty is not sufficiently recognised, and that the standard of teaching could be raised, and the whole education of the area be made more effective if it were. Many of the subjects now dealt with under higher education could be taught more consistently in the school itself; many others unloaded or made compulsory continuation subjects after the elementary school age—that is to say, exchanged with higher education subjects: of this I shall have more to say in its place. Where a number of the children to be taught are physically below par from want of proper food, all teaching is a mockery that does not first consider the belly, and one of the most effective ways of giving value to our teaching would be first to feed the children as is done in town schools; and next to show hungry and unfit and dirty children how to put to best service such land or such food as is for them obtainable. In

other words, to show them how to make decent living a possibility. For the next ten years that is going to be the first requirement in village education.

In the county town of Hampshire we have one of the best domestic science schools in England; and we have recently started in the market town of Easthampton a branch centre for combined domestic subjects, where the girls are taken and taught in shifts under a resident housewifery teacher from the county town. It is a step in the right direction.

If the fact of poverty is a limitation, we have to circumvent it by other means than educational reform. The rigidity of the system of teaching is a matter for reform from within—a matter for Whitehall. It turns largely on our first limitation—the timid and ultra-professional teacher. But if we unloaded the many superfluous subjects, and oiled the working parts of the machine; lubricated the inspectors as well as the teachers, we should, I think, save much wasted energy.

Why must there be all this over-much working to schedules and time-tables? It is not

the perfection of the Whitehall check and counter-check that we are aiming at, but the best education of the children. "Is it not mighty foolishness for a man," says Rabelais, in one of his sublimest educational passages, "to guide his way in life by the sound of a bell instead of his own judgment and discretion?" Discipline and rule are well enough, but in our elementary system we are missing the humanity of both teachers and children in the machinery and the bell-ringing of Education, in its over-much method.

When I was at Seattle, on the Pacific coast, a few years ago, I visited some of the American schools. There happened to be a heavy fall of snow. The master of the school promptly changed the time-table and had all the lads out into the carpenter's shop making toboggans. They all brought their own wood, but they were organised in shifts under different boy foremen, I never saw children working with more enthusiasm, and I found them not only cutting and planing the timber but discussing among themselves the curves and methods of construction best adapted to the snow-laden

streets. Why cannot we do more of that sort of thing in England? Heaven sends the snow and the sunshine, but Whitehall regards it as an impertinent interference with the schedule. I fear that must be so, for when I ask our Hamptonsire teachers why they cannot do likewise, they answer, "But how could we get through the time-table, and what would the inspector say?"

In another class-room in this Seattle school, Heaven's fortunate snowfall had in like manner been laid under contribution. The girls were drawn up before the windows with their backs to the room, making black and white or brush-work drawings of the snow on the surrounding roofs and chimney-stacks. "This is a chance too good to lose," the mistress said to me, and the children were getting most delightful effects—primitive and futurist—of the masses of snow on laden trees and tiles and eaves. And when I looked at their drawings it seemed to me that she had realised the truth that the object of drawing was to tame wild eyes; to teach them not to see too much.

And then I thought right back to Hampton-

shire, and sighed as I recalled an estimable schoolmistress who had conscientiously gone out into the fields to pick a simple primrose, had then made a very complicated and, I fear, not good drawing of it on the blackboard, and so told the children to copy this chalk abstraction into their books. Her illusion, for aught I know not unfounded, appeared to be that she was instructing them in what the Board prescribes as "Nature Study." But not even Peter Bell himself in his most insensitive moments would have been quite so perverse as that. This clinging to methods is largely the result of the certificate curse, each new method to a timid teacher implying the threat of lost livelihood.

*False
"town"
ideals held
before the
country
child.*

I have already shown how by ignoring or forgetting the fundamental facts of village life we weaken educational effectiveness. If we hold up industrial and town ideals to the country child we merely make matters worse. Until more inducement is offered to the country child to stay on the land the school can only indirectly help. But at least it need not hinder. We have only to pick up some of the text-

books in a village class-room to see what slight relation they bear to the mind and surroundings of the village child. When the books deal with town subjects, or subjects of general information, they are often phrased in quite complicated language ; when they deal with country subjects they handle them from the town point of view. It may be quite good for the town child to be shown pictures and given information about cows and horses and sheep ; the country child has probably got his knowledge already at first hand. The question of how the educational appeal is to be made to the country child has not yet been properly worked out. But one way surely must be through the sentiment of locality, and that is a thing that above all others the Teachers' Training College and the method of certification tends to discourage. Why, for instance, should we in Hamptonshire not be allowed to retain our beautiful and sympathetic dialect ? Shakespeare spoke it, and when one of his plays is acted to an Easthampton audience, the dialect, as with the shepherds in the forest of Arden, goes straight to their hearts. But No,

it is not the natty, half-cultured English of the training college, with an *h* only occasionally dropped, instead of frankly surrendered where the music of the sentence demands it.

Books, dialect, tradition, locality, all these matters want reconsidering from the country point of view, and above all, the eternal questions of times and seasons. I have fought till I am weary the battle for swimming and physical exercises in the summer months. The sacred time-table, and the rigid town system, has to be observed. I plead that in the country where there is a river or a bathing lake, the children should be made to use them on the hot summer days. But No, it interferes with the schedule, and a system suitable to the covered baths and the crowded streets is forced upon the country child.

The weakness of existing bodies of managers as a check upon bureaucracy.

The last limitation of the village school is in the structure of the Trusts and the way they are linked on to national life. The real weakness of Mr. Balfour's Education Act was that it did not rightly consider this question of the personnel in the local Committee,

it did not sufficiently give the human element a chance, so that there is often in country districts an unreality about these bodies that is detrimental to the development of local education. Where they should restrain bureaucracy with the counter-check of personal enthusiasm they are too feeble to do so, and where they should lead with fresh ideas the stimulus is wanting. Their chief power is in resistance to change; and it is only where there is locally in existence something with a solidarity of its own, such as a Catholic or a strong High Church Community, that they have real driving force or effectiveness. But was this their intention? And is it of the essence of Education?

Nor was the error remedied by making it possible for the local dissenting minister, the anti-clerical, or what for want of a better term let us call the corrosive unit, to come on to the Committee. It makes neither towards peace nor efficiency. For the proper consideration of the big facts in the life of childhood, we want to shake off the intellectual and emotional preoccupations of the

adult ; doctrinal bias, for instance, or political opinion. It will, I think, be found to be the case that anyone whose first interest is Education—apart from religious belief, or social position, or politics—has no place on an average body of English school managers. Pestalozzi, Froebel, and Montessori, would have had never a chance—that is to say, unless they could have agreed simultaneously to hold with decorum the office of church-warden. Roger Ascham might have done it, but then he was a prince's tutor ; John Knox perhaps would have been put on to pacify the dissenters, but I doubt it, and then think what might have happened ! To use words not unbecoming his own live gift of language, he would have “played Hell” with village institutions.

Nobody will deny but that the sectarian difficulty is not so serious as it was ten years ago. This is due to the fact that we have learned to take its true measure ; the public has, so to say, found it out. During the ten years' working of the Hamptonshire experiment, many priests and ministers of religion, with many different points of view, have come

and gone in the various villages about Easthampton.

I have known most of them and, I fear, quarrelled with many. But only one—a cynic, who also was a delightful companion—was honest enough to speak his mind on the matter. I was pleading for tolerance and co-operation—what appeared to me to be the Christian precept of brotherhood applied to Education. “Nonsense,” said he, “the Church doesn’t want your tolerance. She lives by militancy ; she’s got to fight, or she’ll die !”

And so the village squabbles have to go on, and every now and again a priest of sufficient character comes along and makes his somnolent flock feel the urgency of dotting the iota, or fanning up once more the great “bigendian controversy.” During those periods it is best for the educationist to do as the camel in the simoom, and wait till the hot wind has passed. When every now and again the breath of it has blown over Easthampton, I have taken comfort with Egeria—not Mr. Holmes’ Egeria, but one of our own, from whom the children have learnt much wisdom,

and who once shrugged her shoulders and said: "Well, thank God, there's no call on *me* to attend them ting tangs!"

But let us, as educationists, never forget that it is often those very priests to whom the iota is most important who are the most sincere and free from cant. In Education it is the man who counts before anything else—dogma included—and if we can find a *modus vivendi* with the priest who will die for the eating of his egg at the big rather than the little end;—well! is it not better for us to find it? Our compromise will not affect the truth. The sectarian question is, as far as Education goes, largely factitious; it deals with endowments and the social position of a clerical caste.

Professor Sadler, I believe, once pleaded for the maintenance of the definitely sectarian school on the ground that it implied diversity of type and emphasised experiment. We may go further even than that; the educationist needs the help of the Church—or, if the term be preferred, the Churches—of sects, of creeds, of priests, and of ministers, in the work he has

at heart; he cannot, in England, at present do without these things. The situation was finely suggested in Granville Barker's censored play, *Waste*, where Trebell is striking his bargain with Cantelupe for Education on the basis of Church disestablishment.

It is well to free ourselves of cant, and admit that the real issue in England is one of privilege and property; it does not directly concern the education of the children. We may very well ask, then, if the Camarina of sectarianism had not better be let alone, and the new Act, when it does come, be so devised as to enable our National Education to expand in other wiser ways; perhaps gradually sloughing off the existing Boards of managers or allowing them to be absorbed into more effective working education committees.

What, then, of the school as it is? What in the country might we do with it? I wanted to clear my mind on those various problems, and so, as was my wont, sought counsel with Egeria—her real name is Rebecca Birch—her shrewd common-sense I knew to be much safer than my theories. As, fortunately, neither she

*Sug-
gestions for
reform in
the village
school.*

nor I were Government inspectors, I thought that with the Hamptonshire experiment before us we had exceptional advantages for forming a sane and unbiassed judgment. I put my difficulties to her.

“What, then, would you do with the Elementary School—here in the county, in Hamptonshire, I mean?”

She sighed. “Oh, well, you see, it’s all so wrong! That is to say, it’s so wrong for the country—for us here. It may be right enough in the big towns, but we’re thinking first of Hamptonshire, aren’t we?”

She was unwilling to be drawn. “It’s so easy to pull down, but a very different thing to build up again!”

“But if you were left a free hand?”

“Well, you see, aren’t we trying to do in the school, first of all, a lot of things that aren’t really wanted, and then a lot of things that oughtn’t to be done in the school at all, but in the home?”

“Well?”

“And having destroyed the home, is it really possible to build it up again in the school?”

“Who knows! But what would you do?”

Then she let herself go. “Oh, well, I should start on a different tack altogether. You see, the whole show is run too much for the convenience of the inspectors, and the teachers have got to do as they’re told or they lose their chances of promotion and get the sack. It’s all too much of a system, and there’s not enough flesh and blood in it. Whether it’s reading or writing, or reckoning, or sewing, or singing, or cooking, or—take darning now, one of those genial old gentlemen in gold spectacles comes along, and of course it’s inconvenient for him to make Sarah Hedges take off her stockings to see if there’s holes in the heels, so it’s arranged for bits of stuff to have the holes cut in them so as he can see the patterns comfortably in rows. What’s the good of that when all the time Sarah Hedges’ feet are dirty, and her stockings full of holes? Cleanliness and darning are twin sisters, but how’s an inspector on £750 a year, whose woman-kind look after him, to find that out? Or take cooking; will you tell me why the girls should never learn how to make stews? No,

being a man, of course you can't! It's because what's done in the class has to be done in class time, in a two-hours' compass; and the family stew-pot don't fit into the time-table, it works while the rest of the housework's being done."

I returned to Sarah Hedges, who was in my service. "She's had lots of sewing prizes?"

"I've no doubt she has," said Rebecca grimly; "but can she sew? much less knit a stocking—you try her. And shall I tell you why? Because it's arranged for her to do the straight bit—which is showy—in the class, and when she comes to the bend, which is harder, the mistress has to take it home to do it herself, because it takes too long to explain in class; then comes the straight bit over the foot, and Sarah Hedges, she spins along nicely over that till she comes to the turn of the toe, when home goes the stocking again to save time; you see the inspector doesn't knit himself, bless him—that's characteristic of the whole system."

I tried a subject with which I myself was

more familiar. "Of course," said Rebecca, "there's the three R's. But it's part of my complaint that we don't teach the three R's. Take reading—why, the teachers themselves can't read. What Board School teacher would you trust to get up and read a passage from *Huck Finn*, or Stevenson's *Treasure Island*, or Shakespeare's *As You Like It*, or even the story of Balaam's Ass from the book of Judges—with sympathy and imagination, I mean, so as to keep the children spell-bound? It's not in the system; it can't be done. I know what good reading is, for my father used to read the Bible aloud to me every night!"

"It's one church out of fifty where you hear the Lessons properly read nowadays," I ventured.

"More shame to them!" said Rebecca; "that's their pie, and they should look to it. I want to hear good English read, and good English told, in our schools; stories and poetry, in the way children can understand and will like to hear them. I want our children to get to love their own language again!"

And I wondered, thinking how right she

was, had not Biblical exegesis and the Oxford movement between them destroyed the English language in our schools. I interrupted the flow of her words with a story I had been told by the son of Ralph Waldo Emerson at Concord. It is an old Massachusetts tradition, in the practical teaching of our forefathers, those back-wood colonial farmers, many of whom came from Hamptonshire, and kept hard hold on the essentials of Education through what was vital in the English tongue. He showed me the place, too, where it happened. General Burgoyne, if I remember, was riding to his defeat at the head of his troops, when a little colonial urchin of thirteen, brown and barefoot, danced backwards at his horse's head—for the boy knew of the trap—and as he danced he mocked, reciting from end to end the ballad of "Chevy Chase."

"Yes," said Rebecca, "it's that sort of thing we might have again, but we've no time for it. Nor is it only the famous English ballads spoken I want to hear again, but sung—sung as they used to be. Haven't we hundreds of them in Hamptonshire? A few old

people in the Alms-House at Easthampton remember them—the quite old ones, I mean, who've escaped the system. Did you ever hear old Sam Bunbury in the Alms House sing the 'Two Jolly Butchers,' or 'The Death of Nelson'? No. Well, it's worth hearing. And now as they're just all dying out, they're coming into fashion again. But you can as soon make a silk purse out of my sow's ear as teach 'The cuckoo she's a pretty bird,' in mixo-lydian mode—isn't that what Mr. Cecil Sharpe called it?—on that horrid harmonium they keep in the school class-room. It can't be done!" She looked up at me whimsically. "Do you know, I sometimes think I wouldn't let anybody be a school teacher, male or female, who hadn't an ear for music—I mean a gift for proper singing—not sentimental songs, or howling hymns, but the real thing that comes with the voice—right back from out of the heart—the thing that children love. That's what you call Folk-song, isn't it?"

"Music has no commercial value, I suppose; how about reckoning?"

"Of course we must have that, and that's

probably better taught than anything; but that's because it's a more or less mechanical thing, and the system is quite good at the mechanical things; that's where its strength lies. I often think that much too much importance is attached to reckoning, and that it's one of the things you oughtn't to force. There are many occupations, especially in the country, that only need the barest elements of it; and there are many tricks in quick summing, and adding and dividing, that clever children will pick up for themselves when they once begin to think. Are we training these children for the land or for the counting-house—that's the point, isn't it? And don't you ever forget, either, that Jack Plumb, one of the very best carpenters we have in Easthampton, as you've often told me yourself, can't reckon for nuts, and still pays his men by tallies!" And that also I knew, and took to heart.

"He has quite good English too," I said, reverting to the previous topic.

"That's because he's kept his dialect, and doesn't bother much about reading."

"You'd have smaller classes, I suppose?"

"As long as we have to have classes at all, I think it's better to have them big," she said perversely, because it gives so many children a sporting chance of slipping through the net. Jack Plumb slipped through, you see, and how lucky for him. He has the prettiest garden in Easthampton, and his workshop is a joy. Still there *are* a few things that can be taught in classes—Journalese, for instance; they have that in some schools, I believe, and a very good thing, too, in its way!"

"What do you mean?"

"Newspaper clippings—current events—the daily picture. It ought to be a part of every school's teaching—and is of many. The paper should be read, in its essentials, every day; the history of our time—the life of the world, new inventions, and what men and women are doing. The paper might be discussed in class; so only can the children be shown—what so few adults understand—how to read it rightly; how to discard the 99 per cent. of advertising husk and unreality. But mind you, I'd do this only on one condition, and that is, that 'English,' as distinct from 'Journalese,' is taught at the same time.

If we are to read, let's read literature. If we must have Fleet Street, let's have Dr. Johnson in it!"

"And writing?"

"Tut! so we call it, by courtesy. But can't you always tell the Board School hand? I can. Those dreadful scratchy letters and that vile connecting stroke;—what for? All for the sake of hurry; to make the poor little chit a better prospective clerk, I suppose. Why should our Hamptonshire children be turned into clerks? Why shouldn't they be taught to form their letters leisurely and with grace; there's Johnson's, and Graily Hewitt's, and Florence Kingsford's copies, not to mention those thirteenth-century vellums you've hung up in the Technical School; but oh dear no, we've no time to form our letters properly, much less develop a character of our own. Writing is one of the direct things that shows character—we try to obscure it and pervert it. That's part of the method; *all* our methods are so complicated, so visionary, they're all so"—she was searching the picture parallel—"so like that place in *Gulliver's*

Travels—what's its name?—the academy, I mean, where they taught the abstruse things and let the real things go."

"Lagado!"

"The academy of Lagado; that's it!"

"And you'd make it more practical?"

"Yes," she said simply. "If you understand me aright, practical in this sense, that I'd make it all much more imaginative. Let them think out and invent life as they go along. That's what Education is for, isn't it? It doesn't end at fourteen, does it?"

"It doesn't ever end."

"Ah! If women had the vote!" But I hastily headed her off a dangerous topic.

"You would have many more women to teach?"

"Well, obviously. And I would pay them better. Men are so foolish and so impracticable in these matters. They are well enough at scheming something new—dreaming the big dreams—but it's the woman that thinks of the details; and children are the most important details in life. Let the men dream the reconstruction of their Board of Education—it seems

to want it; but the teaching of the fundamentals, the needs of life in the village and for the child—they'd much better leave that to us. Every real woman has a baby in her breast somewhere, you know!"

"And the domestic subjects? How would you teach them if, as you say, they can't be taught in class?"

"I should run the school much more like a home, wash and feed the children if need be, and put them in small daily shifts at gardening, catering, cooking, and cleaning up—not in classes but in groups. Why, it's all been done, you know, in the industrial schools. In Liverpool, I'm told, the children play truant in order to get into those schools—they love it because it's so much more homey, but they have to steal first or commit some crime before they have the privilege of entry."

"You would feed in the school?"

"Certainly. One square meal. What the State would lose by feeding the children whose parents could afford to pay, it would gain ten times over by bringing the others—about 75 per cent.—up to par."

“And you’d teach the boys cooking too?”

“Why not? You see, I don’t call it cooking—I call it understanding life—it would be much better for them than doing what they’re probably doing now—learning the watersheds of India, or committing strings of words to memory. Tut! geography indeed, if it’s that you mean, let them begin with the geography of Hamptonshire. Like charity, and a good many other things in good teaching, it begins in the home. I want the teacher to be the link with the home. At present he’s much too much the enemy—isn’t there a sort of armed neutrality between parent and teacher? In Easthampton, at all events—and it’s probably the case in most of our Hamptonshire villages—the teacher knows to a nicety what the standard and the earning power of every home is. His influence and his teaching should be levered upon that knowledge—homeyness should be the peculiar quality of the country school.”

“Then your ideal for a country school would be something more like the old-fashioned dame’s school again?”

“ Not so far off—only more intelligent.”

“ But you'd have to have it inspected ? ”

“ Oh yes, of course. I'm afraid we should,”
and she sighed a little wearily ; “ but then, you
know, inspectors are capable of improvement
just as much as teachers, aren't they ? ”

II

THE SECONDARY SCHOOL

IF the elementary school is the pivot upon which the education of a country district turns, what ought the position of the secondary school to be? In a democratic state it is inconceivable that the present hard and fast division between primary and secondary education can be long retained, even if we make the most of their one connecting link, the "free-placer" system.

Assuming that we are right in our view that the reform of the village school lies in a return to the first principles of sound teaching, and a simplification of subject, the effect of this in any given district where the secondary school is centred among a group of elementary schools, must be twofold. First, to perfect where necessary the subjects that have been already taught; secondly, to keep and

teach better those subjects that the elementary school has had to unload. In other words, it is by the simplification of the elementary schools in a country district that we shall take the first step towards establishing the position of the secondary school in that district.

*What the
secondary
school
means, and
might
mean in
Hampton-
shire.*

The Hampshire experience shows us that if in the elementary schools we have failed from trying too much, failure in the secondary school has been due to venturing too little. It ought to be axiomatic that the two should be built up together, and it is not right that the one should be developed at the expense of the other, or that there should be a line of rigid class distinction between them. The changes we desire cannot be made in a hurry ; we have local prejudices to consider, many of them quite sound, and the whole question of social status and wages is involved ; but none the less co-ordination, apart from class distinction, must in a democratic state be the educational ideal. If the reconstruction of the countryside is to be a real thing, our system of secondary education must be so devised as to serve in the end this larger purpose.

Now, when I speak of failure in the Hamptonshire schools, either secondary or primary, I do not mean failure in any given case; indeed the Hamptonshire secondary school has, owing to its recent reorganisation, become a signal success; I mean failure in the co-ordination of the area, the larger failure that comes of the fact that the relation of the secondary school to the surrounding village schools has not yet been properly worked out. Here, again, what we want is an educational policy for the countryside.

But assuming that we have got this relation properly adjusted, and that our secondary school has become one to which all the elementary schools look up, that its net is really "capacity catching," and that all the children of a finer type or better brains can work their way in to it, what is the next consideration to be?

It is here where the larger questions begin, questions of locality, of tradition, of the sort of people we have to deal with, what the county possibilities are, and how we might use them for an altogether higher educational aim than that of mere local co-ordination. What in the end we shall do will depend

upon our headmaster, the staff he creates, and the local committee he has at the back of him. It becomes a question of vision, and in so far a quality that we must evolve ourselves and not expect in the form of dolo or encyclicals from the Education Department. It is possible, however, to lay down certain lines for a rural secondary school, and to base upon them an appeal not only to an Education Department able and willing to experiment—which in England at present we have not got—but to the British parent of a certain type and social standing; for he it is who will be the ultimate judge of our success.

*A new type
of rural
secondary
school out-
lined.*

When, five years ago, the Easthampton secondary school was in process of reconstruction, a draft was prepared for the chairman of the local committee, outlining a policy. Many of the suggestions have been acted upon, others were regarded as premature; and yet others set aside as impracticable for financial or administrative reasons, but I give here the outlines of this policy because it may be taken as typical of what might be done with a secondary school having a tradition and history of its own, and situated in one of

the many beautiful districts of rural England. "Organise your secondary education," said Matthew Arnold, and I believe that if one or two such schools could be developed on the lines indicated, they would form very valuable keystones in that system of secondary schools upon which some of the keener spirits at Whitehall are, not unsuccessfully, engaged ; but for this, money is needed, money for experiment,—adventure.

The draft commences by showing how the old Easthampton foundation had been modified by (*a*) changes of locomotion in the district, (*b*) the workings of the Elementary Education Act, and (*c*) the establishment of the Local Education Authority ; and it shows how the result of this has been that the immediate area of the school's influence has been widened and at the same time defined ; it shows further how a possible competition has been set up with two neighbouring counties, and how an understanding is desirable. A co-operation is suggested between the two other Local Education authorities, who also have "capacity catching" nets over the same area. The fact is emphasised that the "free place"

must become an "honourable" place, not a democratic dole, the very life of the school depends on this fundamental principle. Our school, the draft then goes on to say, can only become a success as far as the area is concerned, if we frankly realise that the old-fashioned type of grammar school that catered for the sons of well-to-do farmers and yeomen is no longer economically possible, having broken down all over England. Our school must meet the needs of all those others who are to live by the land, but who want something better than the elementary school, that growing class, for instance, of small holders and craftsmen, whose boys and girls have in the Hampshire district to be provided for.

The second line of advance is then outlined. There are hundreds of parents all over England, mostly dwelling in our great cities, and tied to them by economic conditions; professional men of slender means, minor government officials, tradesmen, and others, who are unable or unwilling to send their boys to expensive public schools, yet who do not want to keep them at home, do not want the Board School, and do not want the purely town training.

These people are on the look-out for good schools in the country where they can send their children as boarders. The work of Baddley, Reddie, Devine, and Hudson is proof enough that such schools are needed, and the Hamptonshire centre is shown to be exceptionally fitted for the purpose.

It will be found, next, that the sort of teaching these parents desire for their children is very different from what it used to be. They are not merely content with cramming for Oxford and Cambridge locals, or for fitting their boys to fill the position of clerks in offices. They themselves are often thoroughly discontented with the condition of life in the great cities in which they have to live, and they want for their children something healthier and saner, they want other "prospects," even if those imply sometimes a smaller income than can be earned in the town. Our school should meet this want, it should be a place where boys, and also girls, could come, up to the ages of sixteen, seventeen, or eighteen, and get a good training *in the country*. This training, while not ignoring the regulation needs of what one may call the "book exam.," should have

a "country" side and a "technical, or creative" side; it should point the way to those forms of by-industry in life which are likely in the future to make life in the country more possible.

It is being increasingly shown all over England, and in Ireland under Sir Horace Plunkett's guidance, in America and in Canada, that there are a number of occupations of the hand, that have until recently, much to the detriment of the countryside, been carried off into factories in large towns. It is being increasingly shown that this was a mistake, and that with proper organisation they can be better pursued in the country and as by-industries, in connection with fundamentally agricultural pursuits. We should make our school a training ground for this new movement. Here is a want that needs filling, and we are well placed for filling it. It is quite possible for us with the opportunities at our disposal, to attract to our school 100 boy boarders, with a separate house for girl boarders also. Many reconstructed English grammar schools show how this can be done.

The draft then goes on to show how the Easthampton Technical School, with its even-

ing classes, its centre for combined domestic subjects, its art and craft rooms, its gardens, its advisory committee of the farmers of the district, should be utilised by the secondary school; the folly and waste of reduplicating plant and class-rooms and appliances and teachers should be abandoned; and all that is best of the higher education work could and should become the heritage of the secondary school.

The last line of advance for our secondary school is one that made a strong appeal to many who looked to a greater future for English education. There is a growing need in England for a secondary school—not on the public school model—that shall train children who are to go out to the colonies. It is admitted by Colonial and Emigration Authorities that the “old country stock” of English colonist is rapidly disappearing, and that nothing is taking its place. This is not only the outcome of our industrial system, but also of planning all our education on the hypothesis that the “town” is everything, and the country merely a milch-cow. But such a state of affairs cannot go on, and it is evident the reaction has already

begun. Our school should take advantage of it.

It is then suggested that a leaf should be borrowed from the book of Dr. Grey at Bradfield College, and that the school should aim at the establishment of a colonial ranch—say in Canada—where boys who had passed through the Hampshire training might be drafted if they so desired. The Rhodes Trustees, with whom some members of the Committee were in touch, were to be approached with a definite scheme, and their financial assistance asked for it. The Board of Education and the Local Education Authority might, it was thought, co-operate in its formation, for behind it lay the idea that Education and Emigration, from the point of view at least of the greater England, should be co-ordinated, and that the latter should not be managed by the *State*, but guided and aided by the *County*.

Now this idea was not so wild and vague as at first sight appeared ; indeed it had statesmanship in it : for not only was the county link in emigration an old and historic one, but Hampshire families had been emigrating

to one colony or another fairly steadily for the last 200 years; moreover, it was still a living idea; Canada was in the mind of these people, and there had been a steady stream from the district in the last ten years, as many as forty, or four per cent. of the population, having been known to have left Easthampton in the year 1900. Members of the Education Committee had watched the careers and kept in touch with many of the boys and girls that had gone out. Some of them had passed through the Technical School, and had gained much in so doing, but those who had thus watched had also noted the want of method and the wastefulness of the present system—if system it can be called. Were such a colonial link to be formed with an English rural secondary school such as ours in Hamptonshire, it would not only give a fine national distinction to the work of the county, but intelligent direction to what many individuals are now doing in a manner haphazard and often disastrous.

Such was the policy with its appeal first to the area, secondly to the parent of the anti-industrial England, thirdly to some sentiment of a greater England that is in the

hearts of many, but that they have not yet been able to express. No idea is ever effective until some one comes along and tries it, but many members of the Hamptonshire committee are quietly at work.

*Hamptonshire
inconsistencies.*

Passing from questions of policy, we come to those of teaching methods and subjects to be taught. Of these I do not propose to say much here, beyond drawing two deductions from our Hamptonshire experience. The first is, that many subjects needed by our school were found to be better taught in the elementary school or continuation classes than they were in the secondary school itself; the next, that the question of method and subject is the headmaster's job, and given the policy it is for him to work it out.

But those two deductions must be taken together. We found that the labourer's child during and after the school age was often getting the use of better brains and better methods of education, however wastefully applied, than the boy or girl in the secondary school, and we found that the headmaster had no proper means placed at his disposal for remedying this anomaly. In the great

Education Muddle, which we in Hampshire are trying in our way to worry through, the deductions from our secondary school experience are clear enough. The elementary, secondary and technical work must be so co-ordinated that the secondary school shall be able to pick and to keep the best, both of equipment and teaching. Town departmentalising is not possible in a country district, and so for the sake of economy and efficiency one good staff should be created that should serve all the local needs in such subjects as art, technology, hygiene, physical and domestic science. In the staffing of the rural secondary school the future of the district must be looked to; there are other considerations than the immediate needs of the school from term to term; we should look ahead, and to this purpose the headmaster should also be actively interested in those other forms of Education that are not secondary. Lastly, some way must be found—at present Whitehall gives us a blind lead—of getting the different branches of the Inspectorate to work together.

The Whitehall “water-tight compartment” methods are as damaging to the interests of

secondary, as they are to those of any other type of teaching. I could give a number of instances, but one will suffice. It was found that in the same village where technological teaching was being given—there was a class of elementary school children of from eleven to thirteen, and a class of secondary school children of from thirteen to sixteen. The former were sent to the technical school, where, with a good equipment, they were given a systematic course under a highly qualified instructor from the City and Guilds Institute. The latter had to jog along as best they could under the cheaper instruction of an apprentice of one of the village carpenters. No one grudged the village school children their better instruction, and no one wanted to belittle the teaching given by the boy apprentice, who, be it added, was himself still attending classes at the technical school ; it took some years before this anomaly could be righted ; and when it was traced to its source, it was found to be due to want of co-ordination at Whitehall. The secondary, the elementary, the technical inspectors were working, not together, but each in his own sphere, and without any due regard to local educational need. Further, as two

equipments had been forced upon the village, which was hardly able to afford one, the natural consequence was debt, and what the Committee is now threatened with is a reduction of its technological grant, so that the result will be—unless Whitehall can somehow right the muddle it has made—that the services of the qualified teacher will have to be dispensed with by both schools, for he will leave the village altogether.

I have said that many of the proposals in the draft above referred to have been since carried out ; but it is perhaps worth putting on record the arguments at the time used against them, many of which are still used, and some of which, under existing administrative conditions, not only in Hamptonshire but in England generally, have weight. I shall not give them all, nor will I give them in detail ; boiled down they resolve themselves into five.

The first we may call the argument of Little Pedlington. It is not the business of Hamptonshire to do anything in Education that might benefit Oxfordshire or Gloucestershire. Education as between county and county is competitive. Rather than that the Hamptonshire rate should

*The
"argu-
ment of
Little
Pedling-
ton."*

in any way assist any adjoining county, it is better to cut off our own nose, and do nothing at all. If by any chance we find that we are benefiting the boys and girls of adjoining counties by the education we give, we ought to put on so high a charge as to freeze them out, unless, which is improbable, we find the fees they are willing to pay will be of real benefit to Hamptonshire.

*The
"argu-
ment of the
Renaiss-
sance."*

The second argument is more dignified and less commercial. It has more of an old-world urbanity about it. It was often urged by an ancient Don from one of the Cambridge Colleges to which the Easthampton secondary school was linked by a scholarship endowment. He pressed his point with conviction and he has since been gathered to his fathers, but conviction, especially if it have the weight of university tradition behind it, lives on. The argument which we may call the argument of the Renaissance was somewhat as follows. It may be true that English secondary schools are and have for the last fifty years been in a bad way; but why should we mind that. We know what is right, we know what the founders wished and what they meant. All the

matters proposed in this draft are not for us, they are hypothetical, they are the unclean thing. A grammar school is a grammar school, remember the Oxford and Cambridge locals. Edward VI was a founder of pious memory, and, in fine—has Erasmus lived in vain? This argument would sometimes be rounded off with a definition of humanism and a graceful peroration in favour of Latin as a dead language.

The third argument is neither commercial nor academic; we may call it the Little Eng-^{*The*}land argument. It ran thus. This talk about ^{*"Little England argument."*} the Colonies is bombastic foolishness; it is worse, it is wild. If, as has been rightly argued, it is not the business of a Hampshire school to help the neighbouring counties, how much less is it called upon to help the English Colonies. It is true that whole families have in recent years been emigrating from Hampshire to Canada; it may be that the children are found to be poorly equipped when they get there, but what business is that of ours? It is not the concern of England, much less of Hampshire, to equip English children with a Colonial education. English individual-

ism is a sacred thing. Did the Puritan Fathers, the makers of Australia, Canada, New Zealand, have any special Colonial education? Go to!

The "economic argument."

The fourth argument we may call the economic argument—our old friend the employer of labour speaking as the oracle of education. We ought not to encourage the teaching of anything that is likely to make these boys and girls discontented with their position in life (*mem.* for this we have the authority of the Anglican catechism). We ought not as guardians of county education to do anything that is likely to raise wages. Wages in this county are low. This is good for the employers of agricultural labour. Hence if we introduce a number of subjects, or so improve our Education as to make it possible for the young men and women to command a better wage elsewhere, we injure the labour market. The object of a county school is to educate labour in the county—if indeed it needs educating, which some of us doubt—certainly to keep county labour in the county. Any plan that prevents county labour from remaining in the county is bad for county education. And this argument I once

heard clinched from the disastrous example of a youth who had so benefited by the instruction—I believe it was farriery—he had received in Hamptonshire, that he threw up his occupation with the farmer who urged the argument and went away to Wiltshire for a higher wage.

The last group of arguments which are worth recording we may call the neo-feminist. *The "neo-feminist argument."* The Board of Education have forced this dual system upon us. Alas, we could not help ourselves. We don't know yet whither it is going to lead us. We don't like it and we don't understand it. It is desirable, of course, that women should know how to cook and sew. But why should this be done in the school; why not in the home? At least we have ladies now upon the Committee. And with a touch of old-world gallantry the user of the argument would add: "Perhaps the ladies can help us!"

Perhaps they can. For what do we deduce from this; that we must do away with the old standard of the "genteel" that haunted the young ladies' academy. We must discriminate in the older teaching. Some of the subjects, such as "deportment,"—witness its revival in

the Dalcroze Eurythmics—had much good in them; others, such as stippling from the antique and the making of showy drawings, are not needed. Thus again there is much in the study of a second language, but not much if English literature be neglected. Some preparation again for the higher occupations of women's labour is desirable, but not so if no provision has been made for the fundamentals of citizenship for the woman—what is meant on the one hand by healthy motherhood, on the other by anæmic children. For the woman may we not test our secondary school by this test, that through it she shall learn to manage her own home and rear healthy children for the State? We made, when we reconstructed the Easthampton secondary school, two significant discoveries: that the girls were less good or interested in cooking and the domestic subjects than the elementary schoolgirls, and that they objected to a uniform. Why was this? They were still obsessed by the old standard of the genteel.

If our Hamptonshire Egeria was right in her diagnosis of the elementary school, if its reform lies in its simplification, the

objective of the secondary school is the creation of a higher standard in character and teaching. It becomes a question of an ideal. We want something better than Henry James' school marm "who viewed her little pupils as so many small slices cut from the loaf of life, on which she was to dab the butter of arithmetic and spelling, accompanied, by way of jam, with a light application of the practice of prize-giving."

For us it has got to be the consistency of the slice itself, the substance and comeliness of the coat. Rebecca Birch has no children of her own, but I asked her, "Would you send a child of yours to our secondary school?" "Yes—if it was a boy," she said. "And the girl?" "I think I'd wait and see first."

She is not a very ardent suffragette, and I found she had been reading Baden-Powell's rules for scouts in the *Parents' Review*.

"After all, what more do we need?" she said. "If we could put them into force we might pack up the Board of Education, bag and baggage, for you see it wouldn't be wanted any more, and what a lot of money we might save for the real education!" A grossly unfair criticism, and I told her so.

III

WHAT IS MEANT BY HIGHER EDUCATION

Higher education a complexity of subjects.

WHAT is at present known in England under the arbitrary and fantastic term of Higher education is quite as important as the other two. It receives least assistance from the State and it is least organised, but its importance lies in this, that it is the means by which in a country district the other branches of Education can be co-ordinated. It is also the means by which new experiments may be tried.

In Hamptonshire it will be seen that through the machinery of higher education there have been provided the school gardens and orchard for elementary and secondary schools, as well as for those who come under neither of these headings, an experimental engineering shop for the farmers, metal shop and craft rooms

for summer school and evening classes, a school of combined domestic subjects for girls, with a house for the itinerant teachers to live in. Through the same machinery have been given facilities for lectures of all sorts, from the anatomy of the horse, and farriery in the blacksmith's shop, hedging and ditching and potato trials on the farms, to history, literature, humanistic and university extension work in the central school building. It provides classes of the usual gamut, from cobbling, weaving, spinning, butter-making, and laundry, to fine silversmithing, enamelling, and glass-work in lead light. It embraces music, elocution, and drama ; indeed the people of Easthampton discovered for themselves the truth of some of the Holmes-Montessori theories several years before these broke upon a rather incredulous world, when they gave a series of revivals in Elizabethan drama in the winter months. In these performances, which lasted over eight years, specific plays were taken right through and performed in the manner and on some occasions with the help of William Poel. Elementary and secondary school children, as well as young men and women from the village, were

worked into these plays, and they included, to give examples, Shakespeare's *As You Like It*, Ben Jonson's *New Inn*, Dekker's *Shoemakers' Holiday*, Fletcher's *Elder Brother*, Heywood's *Fair Maid of the West*, Beaumont and Fletcher's *Knight of the Burning Pestle*, and Sheridan's *Critic* and *School for Scandal*. There are few forms of study so stimulating, so absorbing, or that touch life in such a variety of ways as the rendering in costume, but without expensive stage trappings, of the work of the English classic dramatists. At Easthampton the study of the plays was passed by the Board of Education for grant under the heading of Elizabethan drama and elocution.

Into the details of all the various subjects above referred to I can, of course, not enter, and to those that come under the more specific heading of Art and Agriculture I devote the next two chapters; but before giving our Hamptonshire deductions on Higher education, what it can be made to do in the villages, and where it may lead us, there is perhaps this to say: through the technical or higher education centre at Easthampton has been created in the locality something like an

educational enthusiasm. The existence of this little centre has meant that to Hampshire have come from time to time speakers and lecturers of such widely different interests as John Masefield, G. Lowes Dickinson, Edward Carpenter, Abbot Gasquet, Granville Barker, Prof. Ainsworth Davis, Walter Crane, Lord Redesdale, J. C. Hudson, Prof. Patrick Geddes, F. E. Green, Christopher Turnor, Maud Royden, Miss Miakawa Sumi. That these men and women should come from town or from distant parts to a rather remote village, that they should find a sympathetic, often an enthusiastic audience there to receive them, is proof not only that the work done was good, but that there was a demand for it.

Now it has often seemed to me, as I watch what happens to the boys and girls after they leave school, and to the young men and women as they grow up, that the right line of development for higher education in a country district should be something of this sort :

(1) Certain subjects should be carried on compulsorily after the elementary school age, and side by side with whatever occupation the boy or girl had chosen in life.

*Lines of
possible de-
velopment
in a coun-
try area,*

(2) Arrangements should be made for certain forms of physical drill, and with this the organising or directing of some kinds of sport.

(3) The child's hours of labour should be restricted in the interest of physique or mental development.

(4) We should preserve a continuity of interest among adults in any local educational venture by as many different methods of appeal as possible ; whether by debate, lecture, drama, sport. There should always be something in any higher education centre that attracts the adult and makes him realise that Education is a thing of no finality, that there is always something for him too to learn and to enjoy. He should learn to say with Montesquieu, " *Que sai'je ?* "

(5) We should through our higher education provide an outlet for those needs in man that are æsthetic and humanistic. In them are the qualities that refine and ennoble, in them are the safeguards against what is petty, what is sordid, what is commercial. No Higher education, however modest, if in our villages it ignores these things, is worth its name. George Russell, writing with fine insight of the

Irish land revival, from which we in England have so much to learn, puts it thus nobly : "I hate to hear of stagnant societies who think because they have made butter well they have crowned their parochial generation with a halo of glory and they can rest content with the fame of it all, listening to the whirr of the steam separators and pouching in peace of mind the extra penny a gallon for their milk."

It is unnecessary for me to go into detail in regard to these five lines of development, but they suggest certain necessary changes in our way of looking at life in the country. It grows ever clearer that under existing competitive conditions there must be more supervision and restriction of the hours of child-labour after the elementary school age. From the point of view of Education, it is mechanism and the blind-alley occupation that make this necessary. Hard work in old days—such, for instance, as is revealed in Gambier Parry's *Spirit of the Old Folk*—had its compensations. It is different now when the crafts are no longer properly taught. We can never make a real man out of a casual, and this applies to the country just

*The need
for re-
striction
and super-
vision of
the child's
hours of
labour.*

as much as to the town. It would be to the benefit of our country education if we could extend the principle of the Labour Exchange and link it up more with the school register. I have urged this course upon the Hampshire County Council, but as yet they have no machinery for doing it, although its justice has been admitted. At the same time, we should through our local committees watch the careers of all boys and girls for at least three years after the elementary school age, and see that a portion at least of their young life is given to the subjects that develop the brain or discipline the body.

Inapplicability of the rigid class system to conditions of country education.

For this we not only need fresh legislation, we have to go at our educational problem in a different way. The rigid class system and the present machinery is too perfunctory, it will not serve us much longer. Also it is too amateurish and too dependent on the whim and caprice of the pupil. Why should no Higher education be regarded as worth giving money to unless it can be presented cut and dried in the form of classes? When in the country we come to watch the young people, we find that many of them often get something much better

than we at the school or the evening class can give them. The son of a small-holder, for instance, working with his father in the garden, or a maid-servant in a good house, are probably learning much more than they would from the county expert lecturer or the domestic economy class. Still, if we start with the premise that every county higher education centre should supply something for everybody, and that the hours of labour should be supervised, it might lie with the local committee, acting where necessary under advice from the medical officer, to say whether the course of study for boy or girl should be mainly physical or mental. After that they should choose themselves, and once having chosen there should be some method of compulsion. For all this we need money and new legislation, but our Hampshire experience leads us to the conclusion that if half the money spent on the too arbitrary and the too wasteful teaching of infants could be devoted to the higher education of boys and girls after the elementary school age, much greater results would be obtained. If Rebecca Birch was right in her diagnosis of the elementary school, this follows as a logical consequence, and

nothing is more certain here in Hamptonshire, than that half the excellent work of our school-masters and mistresses is thrown away and unlearned during the three years that follow the school period. I have known charming and well-mannered children forced by economic conditions into idleness, or overwork, or the listless indifference of the casual.

*Higher
education
as a means
of uniting
elementary
teachers in
a common
objective.*

Let us take another aspect of the work of our Higher education in the country. We shall see how the rigid methods of Whitehall have once again stood in the way of an enlightened development. Much of the best work done in Hamptonshire has had no pecuniary help from the State at all, and this is because there was no means of getting it under any grant-earning classification. When the "block grant" barely covers administrative charges, and nothing is recognised for grant except the rigid class on set lines, this is necessarily so. But among the work of more far-reaching influence which we may set to the credit of higher education in Hamptonshire, is the work done from time to time among the elementary teachers. How far-reaching the influence has been I know from the many letters I have received from

schoolmasters and mistresses to whom the Hamptonshire experiment had come as a new idea—something that has opened for them a door out of the dull routine of life.

Any higher education centre in a county, such as is the Easthampton centre, should be made a place of special meeting, not alone for the teachers of the district, but a place where they can meet men and women of ideas who are not teachers. We have found that if the distance has not been too great, they have been most responsive to any such foregathering, and where the hint has been given that the light of the inspector's countenance would shine upon it, the gathering has been quite a great one. These men and women are, and often know themselves to be in a rut, and one of the best services any higher education centre can perform is to light them out of it—to turn a trade into a calling. "I'm offering you," as Trebell says in the great play I quoted before, "the foundation of a new order of men and women who'll serve God by teaching His children." It is not fair to blame the teacher for thinking too little of the calling and too much of the trade. There was for me a touch-

ing significance in the request made some five years ago by the master of the elementary school of Bilberry Dene that he might have the use of one of the class-rooms of the technical school for two terms for the "study of the Code" with a group of young masters, mistresses, and assistants. Here was a thing that had, like the serpents of Laocoön, to be wrestled with,—but they got out alive.

*Physical
drill and
national
service.*

Let us take yet another aspect of Higher education. Lord Haldane has appealed to us finely on the need for "Sittlichkeit"—the social ideal in the new State. Where at present do we find it? The educationist who has studied his subject will reply in the "public schools," in the "services," in the "trade unions"; he will add a little also in the "secondary schools," and perhaps the bare beginnings of it in the "elementary schools." In my view it is through the higher education centres in our country districts, and the corporate unity at which they should aim, that the ideal as Lord Haldane defined it for us may most readily be achieved. The Education Act of 1870 has meant for us that "Sittlichkeit" may no

longer remain the exclusive privilege of the gentleman.

The gentleman in the past, at least in Hamptonshire, has stood for the military spirit and the sporting side of life—the sentiment of discipline. It is a tradition that has its roots far back in the Middle Ages. When we try to link on to it our modern educational ideals, two topics of the day present themselves—the one National Service, the other Sport. The real argument for National Service is that it will discipline the boys, stiffen their spines, square their shoulders, teach them how to handle the rifle and how to obey. There is just as much cant in the argument of the German invasion, by which one political party seeks to frighten the country into National Service, as there is in that obsolete Quakerism which urges us to disarm because theoretically all fighting is inconsistent with the Sermon on the Mount. We should look upon drill and discipline as matters of education.

It was, I believe, von Bülow who once laid it down that the commercial success of modern Germany was due to her army. The waste on armaments, the barrack life, the using up the best years of national youth—these matters

were not to the point ; the point, said he, was the training and discipline the young citizen got, and this training fitted him in the highest sense for life. Englishmen need not accept the German Chancellor's deductions, but the educational core of them is sound, and their truth may be shown as fairly proven by modern Germany.

The relation of sport to higher education.

The question of discipline leads us in our higher education to that of sport. Why should we not organise our sports a little better and use their great educative power for the building up of the countryside? Why should our sports be so much a matter of class? It seems to be accepted that at the universities, and at the public and secondary schools, sports, and all they stand for, may be treated as an educative force, but for the Democracy :—No ; or at least not yet. The result is hooliganism and howling at league matches. There was a great deal more in Kipling's gibe at the British public than they ever gave him credit for, but if the " flannelled fools at the wicket " were over-drilled, the " muddied oafs at the goal " were not drilled enough. The former have never forgiven him : the latter, so far, have been too ignorant to understand.

The whole athletic question should be intelligently taken up as a part of the education of Democracy in "sittlichkeit." There seems to be a chance of this coming socially from above, but it is part of the old Puritan tradition, not yet entirely shaken off, that there must be a hard and fast line between teaching and games ; that the one should be an unpleasant corrective, and the other a thing belonging on the whole to the Devil, or at least not to be countenanced on Sundays.

If I were asked to point to an example of sport intelligently studied and organised, treated as a scientific part of the higher education, I should pick out the University of Pennsylvania and the work of Dr. Tait Mackenzie. Here is a man of fine distinction, who is not only a doctor, but also a practical artist. To appreciate what is done in Philadelphia, one must see him in his human laboratory, and watch him not only measuring, weighing, and drilling the athletes, but also modelling them in clay for subsequent casting in bronze. I do not say that we in Hampshire should follow Pennsylvanian methods, but there is much for us to learn in what

is sometimes called the polytechnic spirit in sport, especially when it is made a systematic part of Education.

The educational value of our early county sports that disappeared with "enclosure."

Here again country conditions are quite distinct from those of the town. In Hampshire we have as fine and classic a tradition of local sport as any in England, a tradition that came down from the Middle Ages, survived the Puritan onslaught, and only ended with the industrial period and the enclosure of commons in the mid nineteenth century. But these sports were not limited to ball play, with hunting and shooting for those who could afford it; they included running, wrestling, leaping, boxing, quarterstaff, single-stick, hurling, music, dancing, the morris, recitations and chess; they were for girls as well as boys, and they were magnificently organised. Both the sportsman and the educationist want to see them revived, but social and industrial conditions for the moment make it impossible. There is only one way in which it might be done, and that is through the intelligent enterprise of the local education committee. In a tentative way this has been tried, but though we have had object lessons in

wrestling and boxing, and have introduced swimming and life-saving into our curriculum, we have never yet succeeded in getting either the Board or the local education authority to look seriously at the question of athletics and physical drill.

What is wanted, and what in our higher education we should consistently aim at, is to make certain actions and a certain carriage and behaviour automatic. Here is an example of what I mean. Last summer I was watching some children bathing on the South Coast. There were eight boys and girls together, between the ages of twelve and sixteen, and the particular action it was my privilege to witness may be set to the everlasting credit of the London Board School teachers and that splendid organisation of theirs, the London Schools Swimming Association. The Coastguard, noticing that the children were about to go into a sea that was too strong for them, came up and said to one of the smallest of the party, "Have you anybody looking after you?" And with that nonchalant patronage the cockney bestows upon the countryman who presumes to advise him, the boy replied,

*Physical
education
and auto-
matic be-
haviour.
A London
School
Board
example.*

“Right oh! besides, we can all of us swim!” The Coastguard having delivered his warning and been put in his place, made as if to disappear. Perhaps too he noticed that there was something admirable about the boy despite his insolence. The children dived in, the youngest leading, some taking headers through waves twice their height, the others diving off the breakwater. It was easy to see where they had been trained, and their stroke was masterly ; but the difficulties began when they tried to get back to shore. The smallest of the girls in trying to clamber on to the breakwater missed her grip, for it was slippery, and was immediately sucked under the surf and crumpled up. The boy of thirteen who had already reached haven dived in, put his arm underneath her, watched for the next incoming wave and hoisted himself and her on to the breakwater. The action was automatic and instantaneous, but in another minute the child would have been flung with her head against the teak groin and probably stunned. The Coastguard reappeared, like some tutelary deity from the bosom of the earth, and there and then ordered the children off. He and I

compared notes together as a merry little crowd ran home to dinner, quite unaware that an act of heroism had been performed or a life saved.

There are various ways of arriving at "sittlichkeit," but those I have pointed out seem good and possible. One of my young workmen once committed a breach of manners. "That's not a thing a gentleman would do," I said ; but I got the swift reply, "Oh, but I don't want to be a gentleman!" His subsequent failures in life might serve as a sermon to the text, but they are not germane to the subject, which we might call the training of the Democracy in the social ideal through the medium of our higher education.

An experiment in the country is fortunate in this : that there is less possibility of fluidity, and the human influence of those who compose it is necessarily more stable. That influence, once recognised, becomes more and more effective educationally ; we should use it to the utmost. To do this, moreover, our methods in a country district must become more direct, more pictorial, more a matter of the hand, less a matter of the brain, the book, and the machine. We need new methods of presentation ; we have to look

*Higher
education
in Hamp-
tonshire
has meant
(a) co-ordi-
nation ;
(b) experi-
ment.*

for what is of educational value. That is the moral of the illustrated halfpenny paper, the picture palace, the cinema, of the craving for games of all sorts, of the many new inventions that take the popular fancy. Young people are beginning to want other ways of approach to reality, they are tiring of the formal methods of the Mandarins. It is the business of the educationist to satisfy this want. But they will always want what is human and direct. I plead then for keeping Higher education an open way for what is practical and what is imaginative. It is through Higher education that we may supply those wants of Democracy which the schools cannot fill. I plead for more freedom from bureaucratic restraint, more scope for experiment. So far we in Hampshire have found that it is through Higher education that co-ordination has become, however slightly, a possibility ; through it most of our experiments have been tried. It is a hopeful sign that both in the elementary and the secondary schools the chances of greater flexibility are being given, and the Hampshire results will, I think, show in what direction more is possible.

IV

ON CERTAIN ASPECTS OF EDUCATION IN AGRICULTURE

It is for the farmer to say what sort of education is needed for his work of farming. As in any other craft or occupation, it is only the contribution of the man who himself practises that is vital, and the statements that follow are of value only in so far as they have been gathered from those whose experience is first hand. The county of Hampshire will be found to have done more than many other English counties in the direction of agricultural teaching, and those who are concerned with the experiment of which I write have made good use of what the county authorities have with unfailing goodwill set at their disposal.

The country-man, and not the townsman, must guide country education.

I want to try in this chapter to set down what appears to be the opinion about the teaching in the district, and what as a conse-

quence we may deduce for its extension or its improvement. How may we make it more useful. This local opinion we get from two sources—from the farmer and from the small-holder, or the labourer who has hopes of becoming a small-holder either for himself or his children. Now, the opinion of these critics, as far as it is definitely expressed, appears to be that the teaching is too theoretical, that it is too aristocratic, or serving the use of the superior type of man or of a landed system from which the little man is seeking to emancipate himself, and that it is not sufficiently static. Let us examine these three criticisms.

*Criticism
of Hamp-
tonshire
methods by
(a) the
farmer,
(b) the
small-
holder and
the
labourer.*

When the young farmer says the teaching is too theoretical, he means that it is imparted too much on paper or too much in the form of lectures. Often, too, his criticism implies that his own previous training in the secondary school has not been sufficiently scientific, or sufficiently sound to enable him to understand the terms in which the expert teacher presents his knowledge.

When the little holder criticises the county teaching as being too aristocratic, he means—not that he envies the young farmer the £50

Scholarship at Swanley or Cirencester that the instruction has enabled him to win, but that economic conditions being what they are, his own children have little use for it, while the improvement of the mere allotment under county expert advice does not much interest him. He considers that to be a thing of the past; he wants something better than an improved allotment.

Lastly, both farmer and little holder appear to be agreed that the peripatetic teaching is wanting in a quality that it is hard to define. It is wasteful of human energy; it has no sufficient grip upon the district; it is good to stimulate and brighten up, but it does not wear well. Ardent, active and intelligent as these peripatetic instructors are, something more is now wanted than the monthly or quarterly visitant, however skilled. Arguing again from the analogy of industrial education,¹ teachers also are wanted who are not teachers only, but men continuously engaged in getting their living by agriculture. It appears, then, that something is needed implying a special knowledge of locality, a study

¹ See the *London County Council Report*, 1912.

of markets, of co-operative methods, of local labour, and what is, to use a phrase that is constantly cropping up in the various conditions of life, "the custom of the county"—in short, a type of teaching more static than that of the travelling "county expert" in agriculture, horticulture, farriery, hedging, bee-keeping, &c., as we are at present acquainted with him. "What a pity it is," said one of the smallholders to me of one of those county teachers, "that we haven't got him living here to keep us straight, and that the county wastes half his time in travelling." No finer compliment could have been made to the instructor, and no shrewder comment on the method of instruction.

More permanence and continuity needed to make agricultural teaching effective.

May we not say this, then, as far as Hamptonshire is concerned, a stage has been reached in the agricultural teaching when something more permanent and effective is needed, something in more direct and general touch with life; for it is not alone teaching in agriculture as a specific craft or occupation that we need—the old agriculturist is passing away, if indeed he has not already passed, even as the old handicraftsman. We need teaching

in agriculture as a branch of modern life, the life not only of industrial England, but of England conceived as a unit in the Imperial and colonial chain, a factor in Western civilisation.

Now we are here concerned with Hamptonshire and the Hamptonshire experiment, and admitting the excellent work that is done by the great county agricultural colleges, and the standard they attain, I want to try and find out what the next need is for us. Let us by way of practical illustration, then, take the cow and the pig. As we noted before, when dealing with the elementary school, educational theorists do not sufficiently realise that the English peasant is insufficiently fed, and in some districts of England half-starved. This becomes evident when we take such an apparently simple question as that of the milk-supply. Cases of death among children from want of milk have been known in Hamptonshire. Two years ago one of the members of the Education Committee saved the life of a baby that had been given up by the local doctor. All the child needed was milk, sent in and given at stated times under medical

*Hamptonshire
illustrations:
the peasant
and the
cow.*

supervision. The mother herself had been too over-worked and worried; she could not breast-feed it, and this, coupled with an east wind, had resulted in pneumonia. The timely milk-supply saved the situation. In a neighbouring village of the Easthampton group there is what is known as a cow charity, an admirable institution, started by a far-sighted lord of the manor at the time of the enclosure, by which certain lands are fortunately charged with the maintenance, not of an additional curate, as is so often the case, but of a couple of cows, to whose milk the children in the parish are entitled in rotation and subject to certain rules. A recent lord of the manor, less far-sighted than his predecessor, tried a short time ago, at the instance of the tenant farmer, to commute this into the usual cash payment. The mothers of the parish, headed, to his great honour, by the parson, rose in rebellion and defeated the very formidable combination of the lord of the manor, the farmers, and the Charity Commission. The mothers of the parish were wise, and they knew they had an object lesson in Education and physical fitness worth a dozen county experts in agri-

culture, and a hundred Board of Education encyclicals. But might not what in the village of Stanton-in-Gordano is a cow charity be used over the whole area as a model for social service and communal order. And why, it may not unreasonably be asked, should starvation and infant mortality any longer be held at bay by "charity" when the method by which it could be avoided might so easily be incorporated into our system of agricultural education. In the village of Floss, where the child's life was saved to which I referred just now by the timely coming of milk, the antiquarian can trace the old communal pasture; the village herdsman's house and pound still stand, and the cottages and farmsteads built around the Common before the days of enclosure, at the beginning of the nineteenth century. Many of the houses are Elizabethan in character and type, and he recalls the wise seventeenth century law by which no cottage was allowed to be built without the necessary land adjoining. We cannot go back, but when we are dealing with country education, we have to bear in mind that the new order must inevitably mean the proper nourishment

of the children. It would be quite possible by means of combination, with a little intelligent leadership, to acquire a little common pasture. This could, I think, be effected through the newer type of farm school I would like to see created in the country.

May we not here draw a parallel with what is going on in the education of the industrial child. What is the meaning of school meals? And did not Rebecca Birch show us in the elementary school that the education of the mind was of no avail unless the belly had been first provided? Conditions in the country are different, but the parallel from industrial education holds good, and it is one of the cases where we can with advantage copy the town schools. The question of milk is fundamental; moreover, it postulates a different sort of teaching in an agricultural district, a teaching in combination, and in the production of food, first for purposes of life, and only after this is satisfied, for purposes of sale. The cow, indeed, with its common pasture, may bring to our villages again that power to combine they so much need.

The pig perhaps implies more individualism.

In the matter of the pig, I take my cue from *The peasant and the pig.* one of the local grocers, a pillar of Conservatism and the Establishment in the village of Milton-on-the-Mire, who, in a moment of expansiveness—his friends called him market-peart—declared that since the coming of the small-holder his bacon business had dropped by 75 per cent. Further inquiry elicited the fact that upon such cuts of bacon as he found it still to his advantage to supply at 8*d.* a pound, there was an immediate run by the less provident and less intelligent of the labourers. This means that the return of the pig has started something like a revolution in the countryside, and what the pig has begun the cow may complete. When we examine it, does it not mean that the peasant is beginning to free himself from some of the extreme benefits of Free Trade? Free trade and the mechanical industry that goes with it, brought him the questionable privilege of getting his pig canned from Chicago, or cut up in a factory, his cheese from Denmark, his eggs from Russia—that is to say, provided his small wage, less the substantial percentage he has to pay to the local grocer or gombeen man, en-

ables him to have these luxuries at all, which is unlikely. It means that he is beginning again to produce these things for himself—to eat, and not for other people to sell. It means, as a consequence, that he prefers to simplify, to do without the packing tins, the silver paper wrappings, and the cold storage, that are so useful to the townsman.

*Exchange
value and
intrinsic
value as
applied to
agri-
culture.*

But it means something more still—and this perhaps the most important of all—it means that we are giving up our rigid ideas of value in exchange as being inapplicable to agricultural conditions. It is well enough to argue that bacon can be more economically and more efficiently produced in the Chicago or the Wiltshire factory, and milk more scientifically provided in the Danish or the Hampstead model dairy : we know all that, but it is beside the point as far as the Hamptonshire peasant is concerned. He has to have milk and bacon for his children, and manure for his little holding, and if he is to go on living we have to devise a system of life and education that will make these things possible for him. For him and his family the important fact is the healthy life process that has to do with the rearing of

the pig and the cow, and the meaning of the pig and the cow in the economy of the holding. All the hygienic refinements of his model dairy, or all the mechanical developments of the bacon factory are as nothing compared to the fundamental needs of life for the little holder. It is better for him to have the milk at his door, even if there are a few microbes thrown in. The great factory and the model dairy have over-shot the mark as far as he is concerned. They have to do merely with exchange values, whereas he says, "We can think about all that later, but the agriculture I am concerned with is one of real or intrinsic values ; we will see first what these things will do for the maintenance of life. He adds, "Give me a system of education that shall be a little more helpful to me and mine in that direction." "Unfortunately for the children of agricultural labourers," says R. E. Prothero, in his *History of English Farming*, "little or nothing is done which does not unfit them for their father's industry. They cannot afford to attend colleges and institutes. Continuation and night schools do not begin till the mischief is really done. What is most wanted is some form of

elementary instruction in rural schools adapted to the need of agriculturists."

*The proposed
Hamp-
tonshire
farm
school and
small-
holders'
centre.*

A part of the Hamptonshire experiment consists in a small estate of some 75 acres with a pasture farm and arable, held by trustees for the benefit of craftsmanship in the county. Connected with this are a number of small holdings and allotments, worked by a number of different holders and labourers. The county experts make regular visits and report upon these holdings, and try little experiments in them, potato and seed trials, fruit-farming, &c. The trustees give prizes or rebates of rent to the best kept holdings, on the County Instructor's awards. The hope of the trustees is that when the great powers that preside over agricultural education have grown sufficiently clear in their vision as to the significance of all this, they will accept the scheme that is at present being worked out for linking it up with the life and the education of the locality. This scheme, which is at present before the Development Commissioners, is roughly as follows. The twenty or thirty small-holders shall be regarded as a colony. Scattered

among their various plots shall be observation plots directed, but not worked, by the county experts, and results shall be carefully recorded. All the small-holders of the area, of whom there are many hundreds, shall be allowed the benefit of these results, and the curriculum of the elementary schools, and the Easthampton secondary school, to which a rural bias is to be given, is to be specially modified to adapt them to the workings of the farm and the holdings. In the case of one of the elementary schools, it is suggested that cows shall be kept in the manner of the Stanton-in-Gordano cow charity, which might be ear-marked for the school, and the children become practically acquainted with the dairying process. As for the cost of it all, where the land is already provided it is little enough. The County Instructor's estimates of the expenditure on the holdings resolve themselves into a margin of protection against loss if the season in any year be unfavourable. For obviously one little holder, here or there, who offers his land and his labour for experiment, cannot be asked to stand a loss that may benefit all the others. The guarantee asked for is £50 a year for five

years. Unfortunately the simplicity of an experiment in education does not appeal to the official mind which is often more impressed by large and costly ventures with high-sounding scientific names. Those, however, who have watched for some years now the working of these small-holders on their lands, are convinced that the only thing of real value is the practical object lesson brought home to the man on the actual plot, and not prepared in any county office or set forth in typewritten statements or elegant language. Moreover, it needs a period of time, a number of seasons over which to mature, and to do it properly brings us up against all the old fetishes of the Education Department; the class system, the water-tight compartment, the register, the time-table, the convenience of the inspectorate. If we are seriously to build up such a farm school, or small-holders' school, or rural secondary or primary school—it matters little by what name we call it—we have to face the fundamentals; the seed must be sown and tended, the grafted tree must be watched, the harvest must be reaped, the crop must be marketed, or, better still, eaten.

Easthampton, then, seems the very place for such a practical farm school. For several years the proposal has been urged, not only by private individuals, but by Government officials, yet so far it seems impossible to carry through. Private enterprise has gone as far as it can go, the Board of Education have no powers, the Local Education Authority has no money, the Board of Agriculture are not ready, the Development Commissioners are either in doubt or their machinery is so complicated as to be inapplicable to the case ; and yet here is precisely such a case as seems to justify what we are ever pleading for,—experiment. We are not in Hamptonshire asking for any new thing, but merely for the consistent development of what has already been proved to be successful experiment. What we want is something akin to the Danish small-holders' school,¹ where I believe in some cases a substantial profit is made out of the land for the benefit of Education, and this experimental holding or farm should be available alike for the elementary, the secondary, the higher education, just as the

¹ Cf. *The Karehave School*. See H. D. Harben, *Draft Report for the Land and Rural Ref. Com. of the Fabian Society*.

gardens, orchards, craft-rooms, lecture hall and farm machinery shop in the Hamptonshire experiment are now—the common privilege of the co-ordinated teaching of the district.

The two essential needs are (a) the recording of experiment, and (b) adjustment of grant to exigencies of season.

I have not laid down any precise course or plan of teaching, because I do not believe this can be done. We want to be able to change from year to year, to try this or that, to get results. Two things only are essential: that all experiments should be carefully recorded as they relate to local conditions, and next that the period of trial should, in accordance with the physical and economic forces that control them, be given a term of years, say ten or at the outside not less than five. During this term, the available annual subsidy should not be liable to fluctuation, and if it was not all used during one year it should be treated as a reserve fund against seasonal losses, but not surcharged or whittled away in reduction of block grant by the Local Education Authority. The Hamptonshire county instructors put the practical issue thus. “These little holders are going wastefully and ignorantly to work, the only way to convince them of this, is to set before them practical object lessons in better methods. It

is only those whose employment gives them a sense of permanence who can afford not to starve the land. For the county to run its own institute and control its own labour would be wasteful. Let us, then, select one or two holders here and there, who may be willing to carry out our instructions, but if we say to John Smith, you shall plant certain trial seeds here and test certain manures there, and next year's drought or rainfall destroys several months of his labour, the experience may have been gained, but who is to compensate John Smith? Give us therefore £50 a year for this co-ordinated group of small-holders and allotment workers; give us this for five years and we will give you results that may be very great indeed."

But there is a line which agricultural experiment may take that is still nearer to hand and even more direct. I have touched on it already when dealing with the elementary and secondary school, and the precedents are already to hand in industrial education. I refer to the primary and secondary technical schools conducted by the London County Council; the Northampton Institute, the S.W. Polytechnic, and Battersea, Shoreditch, Brix-

"Secondary and primary technical" schools as applied to country conditions.

ton and Hackney.¹ What can be done for other industries can be done with the necessary modification for agriculture and the allied crafts capable of being practised with agriculture. And why not begin with the Easthampton secondary school, devoting a side of it to more scientific and special training. Then one of the elementary schools in the Hamptonshire group, preferably the Easthampton school itself, could be taken, as the staff and teachers are concentrated in the little market town, while the technical school, with its existing machinery and extensive day and evening class work, could be further developed. Everything is ready to hand ; it has only got to be intelligently used and adapted on the one hand, while on the other, the great Government machine has got to be tenderly stirred and in certain directions lubricated.

*The
Hampton-
shire
labourer.*

Perhaps it will be said that our educational interests are taking us too far afield and outside the legitimate sphere of Education, that we must wait till the larger will of the community carries Hamptonshire along with it on the general tide of advance. That may be so.

¹ See *L. C. C. Report*, 1912, pp. 39, 40.

But it is well to bear in mind that Education cannot be imposed ; to be effective it must be spontaneous. It must be wanted as well as needed. We get back then to the human unit, the personality of the man or of the child with whom we are experimenting. James Bryce, the North Country ploughman, writing of our Hamptonshire labourers with that shrewd and tender insight of his, says of them,¹ "These natives, so different from our northern ploughmen, began to interest me much as strange animals might have done. Slow of speech and movement, they seemed at first to know nothing, to be fit for nothing ; give them time and you found they knew and could do all things in their province, though to explain their operation in words was beyond them. Horses, cattle, sheep, they understood better than I did ; their sluggish patience, maybe, was the secret of the sympathy. At their work they used antiquated implements, and their methods were often cumbrous ; but the fault was their masters', who had no enterprise. They were undoubtedly slower than the ploughmen I had known ; yet with this

¹ *The Story of a Ploughboy.*

again their masters had to do. A Hampshire farmer might have learned much from the Lowis tenantry on the art of driving his workers on. After allowing for all their defects, I was humbled to find that these lumbering, inarticulate figures had so much practical knowledge in their heads, and could pass so much useful work through their clumsy-looking hands. Knowledge of the showier sort they did not own. They read with difficulty and could hardly write.

"How did they continue to exist? I asked myself. Their wage had fallen almost as low as in pre-Union days. Fourteen shillings a week was the average, and out of this a cottage rent had to come. About Craik-kenneth a fully-qualified ploughman could command at least a pound a week and free housing. That the rural labourers of Hampshire felt they had no future, was shown by this: the sons were not brought up to their father's calling. All the young men migrated to the Black Country to earn big money in mines and iron-works. The labourers did not appear to blame the squire or the farmer for their poverty; they understood, I suppose,

that the value of land was down, and they would charge the fault on circumstances.

“It happens sometimes—a reason could be given if one had time—that mute and helpless sufferers draw our sympathy more than others that murmur and resist. I found myself thinking a good deal about those dumb, stolid toilers, and wondering if their poverty was inevitable. For it was their poverty that exercised me first. Could they not get a decenter wage? live in a little more comfort? Then their helplessness appealed to me. A farmer or a squire was the god that ruled their lot; he kept them in poverty; with a word he could bring them to destitution. I saw this, but with pity only; I did not for an instant question its justice.”

There is no indictment here, merely a statement of fact, and this tremendous power over human life, which is of very little value to those that wield it, is an unspeakable evil to the community. Nor has the North Country ploughboy exaggerated. I have known cases where the wages have fallen to twelve shillings or ten shillings a week, with possibly a tied cottage thrown in. Seebohm Rowntree's

budgets¹ may be consulted, and many of them are drawn from Hamptonshire. And yet the resulting evil is less in the conditions of poverty and partial starvation than in the type of citizenship produced. The relation between master and man under such conditions is a wrong relation. However humanly or kindly exercised, it is in our day unjustifiable. Nor is there mitigation in pleading that kindness is the rule, cruelty or tyranny the rarest exception. One seldom hears of any abuse of power; nearly all farmers I have known are kindly and humane men, but still there the power is, greater than that of any other employers of labour, and it lies like a shadow across the path of progress.

About two years ago, as a demand had grown up for new cottages, a speaker from the "Land and Home League" was invited into a Hamptonshire village. He had been asked to give a talk with lantern slides on rural housing. At the close of the talk he invited any labourers who wanted to join the League, with a view to improving the local housing conditions, to hold up their hands. Not a

¹ *How the Labourer lives.*

single hand was held up, but forty labourers gave in their names privately afterwards. I asked one of the men why this was so, and I got the reply, "Ah, don't you see, there was too many farmers' narks in the room!" And by that he meant espionage.

I dwell upon this because it so intimately affects the educational question. For vitality in Education we need a free community; and the agricultural community of Hampshire is in the fullest—the generally accepted English sense of the word—not free. And yet no one who has studied the workings of the Hampshire experiment, who has known the kindly and sympathetic encouragement given to it by the local farmers, the personal sacrifices they have made, and their consistent endeavour to help in the agricultural teaching of the district, but will admit that, as far as the farmers were concerned, the labourers' criticism was unfair. In all probability it could not have been substantiated. It represented a mood, an attitude of suspicion, and shall we say resentfulness, which is characteristic of the Hampshire labourer, and which perhaps has behind it many generations

*Personal
freedom
needed for
educa-
tional
vitality.*

of misunderstanding. Yet such as it is, we have to take it into account, and—if we want our Education to be effective—we have to get rid of it. For does it not, like many other forms of ignorance, hit us back. The party politician who watches the swing of the pendulum will probably tell us that it is this suspicion and resentfulness which made the Hamptonshire labourers—for with them lies the casting vote politically—throw out the Conservative in the election of 1906 because he gave them no hope, and throw out the Radical in the election of 1910 because he gave them hopes that turned out to be false.

My plea, then, is that the time has come when we should adapt our Education so as to give the little man—the labourer, the craftsman, the small-holder, a sense that he too is taking an intelligent share in it. I do not suggest that this should as yet be done by direct representation on governing bodies, but that it should become an objective.

V

ON THE TEACHING OF ART IN THE COUNTRYSIDE

THE Education Officer of the London County Council, writing of the technical and art teaching of London in the past eight years, tells us that : " It has unfolded new problems—such as that of the occupation for scholars at the close of their school or college career—whose solution, seeing that they will profoundly affect the whole educational edifice, will demand earnest attention."¹

*Change in
our ideas
as to
" Art "
and " tech-
nological "
teaching.*

It is satisfactory to observe that eminent officials are coming of themselves to see the danger—urged for so long by many practising artists—that there may be a limit to the multiplication of great schools and colleges, that the perfection of standard in the Arts is not accomplished only in this way, and that it may possibly be the wrong way if it defeats

¹ *London County Council Report, 1912, p. 8.*

its own end; and that if the livelihood of the producer is not considered, much of the educational edifice may be built upon sand.

With the question of the Arts I am not in this book directly concerned, having dealt with it elsewhere, but one or two points, as they affect my subject, I wish to make clear; for the Arts, as I understand them, are not only germane to it, but underlie much of what is best in the Hampshire experiment.

The coming into the country of a body of practical craftsmen, brought not only a new standard of life and wage; it brought a new outlook upon life, and a new way of dealing locally with the education question. Both the Board and the Local Education Authority recognised this, and wisely availed themselves of the skill of these men, and, as will be seen in the following chapter, used it to fill up many of the gaps in the three branches of State education which we have already reviewed.

I do not know what at Whitehall may be the present official definition of Art—official definitions are almost as susceptible to change as the policies of statesmen when they are

no longer found to command votes—but it will be as well to say what we here mean by Art.

Art is not merely picture-painting, or indeed any kind of social fringe-work. Art, as I understand it, is the doing well of all such of the imaginative things in life that are not scientific, mechanical, nor literary; and thus it shades off at a hundred different points into craftsmanship—the functions in life where brain and hand work together. Carpenter, joiner, mason, metal worker, thatcher, hedger, dress-maker, milliner, basket-maker, and dozens of other occupations have each of them a point where Art may be touched. Each of them, when done by the hand and directed by the imagination, can become Art, and the measure of those things is life. A generation ago we called them the “Arts and Crafts,” but it does not seem much to matter what we call them. Suffice it that we need them, and need them in our National Education.

What we mean by the “Arts.”

The utterly false position and the over-production of the picture painter—the only person who is now popularly called an artist—is due to the temporary and abnormal development of mechanism, which has closed most of

the avenues of human labour where imagination and manual skill are needed in conjunction, while at the same time it has freed thousands of young men and women to practise the craft of painting who might be better employed. Worse than this, it has created an educational system of which the "Art Master" is the centre—a system that has brought the teaching of the Arts to an almost hopeless *impasse*. The Art education of the country, as I have already shown elsewhere, has got to be re-organised on an entirely new basis to bring it into line with modern needs.

*The Arts
and me-
chanical
industry.*

In the nineteenth century the objective of what is known as Art education was twofold. It was, first, to train painters, and, secondly, to produce young men and women who, while dependent on mechanical conditions, should do work and designs that might put fresh invention and imagination into industry. These objectives may have had reason enough in their day, but we are no longer in the nineteenth century; the community is beginning now to question seriously whether both may not have failed, or at least whether they are still vital. A new, or perhaps we should say

a third, objective must now be given to the Art education of the country, and that is to create a type of man who shall be independent of mechanical conditions, and do work and designs because he himself thinks them good and likes to produce them. This is the claim of the Arts of all the ages, the only claim that has ever justified itself, or that has succeeded in creating living schools or periods of Art, in painting or any other material. It postulates the freedom of the individual to invent and imagine.

As for mechanical industry, it needs no state buttressing of the Arts, it is strong enough to look after itself, and it will always be able to use and apply the invention and the imagination of the men and women that cross its path. What a state system of Art teaching has in the twentieth century to aim at is to prevent the individual from being destroyed by mechanical industry, to free him from its deadening influences, to give him room to invent. At present our English system merely ties him to the steel wheels of the great mechanical order. It takes away his freedom of invention, it unfits him for a livelihood, and

then we who have brought him to this pass turn round and mock him, and ask why he is of so little use to the community.

*Funda-
mental
kinship
between
the Arts
and
country
pursuits.*

Now this system is so important to us here because, as will be shown in the sequel, the Arts and Crafts and the pursuit of agriculture have so much in common. Not only this, they are implicit. Each needs the other. Neither can accept the canon imposed on society by mechanical conditions. Both demand that greater freedom of the individual to work in his own sphere and at his own times and seasons. Both insist that regulation, employment, conditions of labour, and all the human values suitable to the conditions of industry, the great factory and its organisation, are unsuitable to the work they have to do. Both demand a different educational objective. The question of Art teaching in the country is of the utmost importance then, because it deals with those subjects whose values are not merely values in exchange but real values. It deals with all those subjects—we may set painting on one side—which are non-literary, non-scientific, non-mechanical, and yet which are wanted in life and demand other life con-

ditions than those at present supplied by mechanical industry.

If we are to reform effectively our Art teaching, we must start again at the beginning with the livelihood of the teacher and the pupil. We must link it up with country pursuits and the real values of life; we must set it in the country where the life values are suitable to its environment; we must do this again by a proper system of apprenticeship, such as is not only suitable to the Arts and Crafts, but such as they cannot do without. We must, except in a few special instances, give up the idea of the great central schools with their phalanxes of classes, their superb appliances, and their fine regimentation. We must give up the obsession that everything is better done in the factory, and create again the human values implied in the petty relationship of old between master and man—a relationship unsuitable to mechanical industry and the great town, but entirely suitable to the Arts in the country. The educational truth in this great life problem, the “how” and “why” of the teaching of the Arts, has never been better put than by Samuel Butler.

The possibilities of apprenticeship under country conditions.

“The old masters taught, not because they liked teaching, nor yet from any idea of serving the cause of Art, nor yet because they were paid to teach by the parents of the pupils. The parents probably paid no money at first. The masters took pupils and taught them because they had more work to do than they could get through and wanted someone to help them. They sold the pupil's work as their own, just as people do now who take apprentices. When people can sell a pupil's work, they will teach the pupil all they know and will see he learns it. This is the secret of the whole matter.”

And how simple it is! If we could only rid ourselves of cant. The Art school cant, and the Whitehall cant, the cant that we are teaching the theory of a subject—while its practice and livelihood must be left to economic and commercial agencies, the cant that apprenticeship can be replaced by the technical school, the cant of the masters of industry that the object is to encourage the Arts when what they are really after is to buy and sell the human product of the art schools, the cant that as we are helping the Arts with public money

we must, as a State department, do what the masters of industry want to do, and greatest of all, the cant that public money may be used for teaching but must not be used for selling or for organising the livelihood of those whom we want to see taught.

There is only one justification for the spending of public money on the teaching of Art, and that is for us to encourage the imagination; and this apart from all commercial or other considerations whatever. If we can encourage the imagination by insuring the livelihood, such method as we adopt is its own justification. Fortunate, indeed, are those callings that are free from the particular kind of cant that handicaps our Art teaching. When we teach our young surgeons to operate, do we say to them "You may learn the theory of the subject, but you must not help in hospital, or expect to make a livelihood out of your practice?" When we teach our seamen how to shoot, do we say to them "You must study the theory but you must not handle the gun?" On the contrary, we wisely pay them for their good gunnery.

Public money and Art teaching: the need for a more intelligent policy.

For the pursuit and teaching of the Arts

we need again the creative guild, and the sooner the process is commenced of transforming our existing Art schools into such organisms the better. For the Arts indeed it is, under the conditions of mechanical Industry, the only hope. Soon after the appearance of my last book,¹ in which I tried to show how such a devolution of our Art schools into creative guilds might take place—how the new form might be crystallised out of the old, I met my friend Professor Lethaby in the street. With that grave and caustic humour which is so becoming in him, he asked: "Ashbee, what price will you take to do it?" And I replied, "The price of your Royal College of Art." There was no more to be said and we parted the best of friends, each dreaming his dream. But this might be added now to mine: that the price I asked was needlessly high, and that I should like to be allowed to try the experiment in a small way, in one or two parts of England first—perhaps just in Hampshire, where it already exists in embryo, but in most effective working. I feel sure great results could be obtained; for it would be a

¹ *Should we Stop Teaching Art?* 1911.

live venture in Education : little by little it could be incorporated into the general system.

Possibly some day some minister—conservative, liberal, socialistic—I should not at all mind what his politics were as long as he had the vision—will clip the departmental barbed wire with the pincers of experiment and allow the new venture to be tried ; who knows? But when that day comes it will mean a properly-thought-out system of apprenticeship in the country, not alone of country but of town children, in the homes of properly qualified craftsmen and smallholders, and practising all those pursuits which can and should be practised in the country. Is it not significant that where in our replanning of Art and the conditions of country life we are beginning again at the very beginning, the latest school of æsthetics, the Futurists, are demanding a clean sweep of all the old methods and canons? We need not accept all Professor Marinetti's deductions, but they have a profound social significance. "There is no way," as Samuel Butler observed concerning the appearance and reappearance of the Arts among the people of Erewhon, and fifty years before the coming of the Futurists, "of making an

aged art young again ; it must be born anew and grow up from infancy as a new thing, working out its own salvation from effort to effort in all fear and trembling." Butler was himself a practising artist of no mean order ; had the Futurists come to Erewhon during his lifetime he would have brought his moral home.

Manual teaching and the development of imagination as shown in the Hamptonshire results.

But there is yet another side to the question, and one which our Hamptonshire experiment has made clear. The development of the imagination through the teaching of Art as a livelihood that may well be practised in the country is one thing ; the development of character through the imagination of the child is another. This also implies Art, and some understanding of it in the schools on the lines I have laid down. "No education," says Henry James of his own boyhood, "avails for the intelligence that doesn't stir in it some subjective passion, and on the other hand almost anything that does so act is largely educative, however small a figure the process might make in a scheme of training. Strange indeed, furthermore, are some of the things that *have* stirred a subjective passion—stirred, I mean, in young

persons predisposed to a more or less fine inspired application."

Now the majority of children have just this quality, or some of this quality of inspired application, if they are allowed to express it with their hands. My experience shows me—and this applies particularly to the Hamptonshire results—that most manual teaching as soon as it becomes definitely creative is subjective. Babies and young children are interested in the process only, but adolescence needs the thing achieved as well. That is to say, that towards the end and immediately after the elementary school age the creative desire begins. There is a desire for self-expression through the hands. Not once but a hundred times have I tested and proved the truth of Henry James's statement. I have in my house a number of different things—a candlestick, an ash-tray, silver salt-cellars and mustard-pots, pieces of niello inlay, stools and tables—all of them serviceable things and not mere ornaments, that have been made for me by youths or boys after their school times or in the evening class. But the charm and interest of these things lies not only in the fact that the makers

have been fond of me, but that the things and the making of them have stirred just that subjective passion which means so much in the shaping of the character. Perhaps the best illustration I could give is that of a Hamptonshire lad now earning high wages in London—he has carried off prizes and scholarships at the Central School of Arts and Crafts—who when he was put at the age of sixteen into the little experimental metal shop at Easthampton, started with another boy to make a model steamboat propelled by methylated spirits, with a condensed milk tin for a boiler. The lads worked at her for many months in winter evenings, and she finally made several successful cruises across the bathing lake. The subjective passion had been stirred by the handling of metals in the evening class, but the special virtue of the achievement lay in the fact that neither of the lads had ever seen a ship or been out of Hamptonshire.

The maker of my toy boat may possibly end by some brilliant feat in aviation. While I was thinking of Art he was thinking of mechanics, but it is perhaps worth while to remember that their origin—the child's imagination—is the same. It is somewhere in this wonderland

that Art lives; from out of it the real things come, the permanent things, and you will find in the cottages of country folk and labourers in Easthampton things made in the last ten years, not by machinery, but by the hand, things such as I have described, for the home, the table, the garden, crude enough of their kind, but often not ill-designed and made in the little experimental shop or the craft rooms where the boys spend their evenings after their day's work is done.

A great Italian artist of the Renaissance was once appraising a piece of craftsmanship; "Good enough in its way," he said, "but it is such stuff as peasants make!" He could have paid the work no greater honour.

It will, I think, be found that the recon-
structed country life will give us the key to
the problem we have just left. How are we
to make possible again the personal avoca-
tions, the things whose virtue lies, not in any
further development of mechanical industry,
but in the human quality and the freeing
of the individual to work with his hands.
Peasant Art in England, except in a few out-
of-the-way places here and there, no longer

*The recon-
structed
country life
and the
revival of
the Arts.*

exists, and the majority of people actually prefer the ugly machine-made gimcrack to the beautiful piece made by hand. It is not alone a matter of cost: it has become a matter of preference, but that also means that it may be corrected. If, as I believe, the reconstructed country life and the reorganisation of the Arts are two aspects of the same problem, if they interlock, then this side of Education, the training of the imagination in the young, is the key to both.

VI

THE HAMPTONSHIRE EXPERIMENT

WHAT, then, is the Hampshire' experiment? What does it rest on? What is its object? What may its future be? How might it be developed? What is its significance in English constructive education in the immediate future? Those are the questions I want now to try and answer. I am pulled up at the outset with the difficulty of exact definition. It is so hard to say what precisely the Hampshire experiment is. A correct answer might have to include much more than what is now known as Education or than is embraced by one English county; for, as the White Knight said in introducing Alice to the legend of the inscrutable countryman,

“that’s not its name, you know ; that’s only what it’s called.”

I once asked one of the Hampshire farmers, to whose enthusiasm and single-mindedness the whole district owes a great deal more than he is usually given credit for, to let me have his ideas on an educational issue. “You’ve come to the wrong shop,” he said, bluntly ; “I don’t deal in ideas.” “Your practical suggestions, then !” “Ah,” he replied, “now you’re talking !” and gave me what I was searching for. We work along the line of least resistance, and the illusive idea—at least in the problems of Education—is often to be found in what our right hand next findeth to do.

*What it
has tried
to do,
what it
rests on,
and what
is its
future.*

The Hampshire experiment, then, is an idea, but it is also a practical attempt to arrive at an educational policy for a given area, and that mainly agricultural. It is an effort at the co-ordination of the different existing agencies that have anything to do with Education. As each of them moves within an orbit of its own, it is an effort to create something new that shall link them

together. It is an endeavour to encourage the working units of a district to combine in spite of what one might call the centripetal and centrifugal forces of Bureaucracy. And it is an attempt to do this with some sort of educational ideal. The Hamptonshire experiment is not the work of one man, nor yet of any specific Committee; it is the work of a number of people who are, little by little, growing conscious that certain things have become possible in Education, that they may be done in one way or another, that on the whole they are worth doing or have got to be done, and that the people in question see their way to doing them.

So much for the idea: now for what we may call the educational constituents. In the area with which the Hamptonshire experiment has to do—about as big as the county of London—there are some twenty villages (I give their names in the curriculum and on p. 120 below) with their elementary schools. In the little market town of Easthampton, in the centre of the district, there are two elementary schools, one good secondary school for

WINTER CURRICULUM

SUBJECT	WHERE HELD	TIME					FEE		DATE FOR STARTING
		M.	T.	W.	TH.	F.	OVER 18	UNDER 18	
EASTHAMPTON—									
1. English Literature	Lecture Hall, Tech. Sch.	...	...	...	...	8.0	2/6	1/3	Nov. 7
2. Carpentry and Cabinet-Making	Wood Shop . . . . .	...	7.0	...	...	...	2/6	1/3	Oct. 7
3. Care of Farm Machinery	Machine Shop . . . . .	...	...	7.0	...	...	1/-	Free	" 8
4. Household Cookery	Cookery Room . . . . .	...	...	...	6.0	...	2/-	1/-	" 9
5. Poultry Lectures	Lecture Hall . . . . .	...	...	...	7.0	...	...	...	" 30
6. Needlework	Class Room . . . . .	...	...	...	...	...	2/-	1/-	} After Xmas.
7. Millinery . . . . .	" . . . . .	...	...	...	...	...	2/-	2/-	
8. Agriculture . . . . .	" . . . . .	...	...	...	...	...	2/-	1/-	
9. Vegetable and Fruit Culture	Gardens . . . . .	...	...	...	...	...	2/6	1/3	March 6
10. Wood-Carving	Technical School	7.0	...	...	...	...	2/6	1/3	Oct. 7
11. Metal Work and Jewellery . . . . .	" . . . . .	...	7.0	...	...	...	2/6	1/3	" 7
12. Life Class . . . . .	" . . . . .	...	...	7.0	...	...	5/-	2/6	" 8
13. Drawing, Design, and Modelling . . . . .	" . . . . .	...	...	...	7.0	...	2/6	1/3	" 9
14. Drawing and Modelling . . . . .	" . . . . .	...	...	...	...	Sat. 10.30	2/6	1/3	" 11
DROWSING-ON-THE-HILL—									
Health Lectures	School Room . . . . .	...	...	...	3.15	...	1/-	1/-	Nov. 6
Agricultural Lectures . . . . .	" . . . . .	...	...	...	...	...	...	...
Flower Culture Lectures . . . . .	" . . . . .	...	...	...	...	...	...	...
BISHOP'S CLOVER—									
Horticultural Lectures . . . . .	" . . . . .	...	...	...	...	...	...	...
Poultry Lectures . . . . .	" . . . . .	...	...	...	...	...	...	...
Agricultural Lectures . . . . .	" . . . . .	...	...	...	...	...	...	...
BILBERRY DENE—									
Plain Dress Cutting	Reading Room . . . . .	...	...	...	...	...	2/-	1/-	Oct. 6
COMPTON REGIS—									
Agricultural Carpentry	Woodwork Room	6.30	...	...	...	...	2/6	2/6	Jan. 6
Horticultural Lectures	King Edward's Hall . . . . .	...	...	...	...	...	...	...
Poultry Lectures	School . . . . .	...	...	...	...	...	...	...
Millinery . . . . .	" . . . . .	...	...	...	...	...	2/-	2/-	Jan.

MILTON-ON-THE-MIRE—										Nov. 6
Home Nursing	Technical School	6.30	6.0	1/-	1/-	Jan. 11				
Millinery	"	6.30	6.0	2/-	2/-	Oct. 11				
Drawing and Modelling	"	6.30	6.0	2/6	2/6					
FLOSS (<i>Preparatory Technical</i>)—										6
Woodwork	Old School	6.30	6.30	1/6	1/6	Oct 6				
Mensuration, Practical Drawing and Rural Science	Council School	6.30	6.30	2/-	1/-	" 9				
Needlework	"	6.30	6.30	2/-	1/-	Jan.				
Poultry Management	"	6.30	6.30	2/-	1/-					
Horticultural Lectures	"	6.30	6.30	2/-	1/-					
QUIVERDALE (<i>Preparatory Technical</i>)—										7
English, Reading, and Mathematics	School	7.0	7.0	1/6	1/6	" 9				
Rural Science and Nature Study	"	7.0	7.0	1/6	1/6	" 7				
STANTON-IN-GORDANO—										7
Spinning	The Rectory Kitchen	2.0	2.0	Free	Free	" 7				
Lectures on the Horse	School	2.0	2.0	Free	Free					
Gardening Lectures	"	2.0	2.0	Free	Free					
EASTBURY-UNDER-EDGE—										5
Boot-Repairing	Reading Room	6.0	6.0	1/-	1/-	Jan. 5				
Plain Dress-making	Manor House	6.0	6.0	1/-	1/-	Jan. 5				
CRITCHESTER—										6
Butter-making	Work Room	6.30	6.30	2/6	2/6	Oct. 6				
Boot-Repairing	School	6.30	6.30	1/-	1/-	" 6				
Plain Dress-making	Work Room	6.30	6.30	1/-	1/-	Jan. 6				
BIMPTON—										20
Butter Making	Mrs. Poyser's Dairy	3.30	3.30	2/6	2/6	Oct. 20				
Domestic Economy	Gymnasium	3.30	3.30	1/-	1/-	" 10				
Farm Operations	Local Farm	3.30	3.30	1/-	1/-	" 10				

SPECIAL SATURDAY CLASSES FOR SCHOOL TEACHERS

Drawing	Easthampton	10.30—12.30	2/6	Oct. 4
Drawing	Floss (Council School)	2.30—4.30	2/6	Oct. 4
Kindergarten Methods and Handwork	"	10.30—12.0	5/-	Oct. 4

boys and girls with some sixty scholars, and a well-equipped technical school which not only serves the needs of elementary or secondary scholars in certain subjects, but which supplies the wants of the Higher education of the immediate neighbourhood, and whose classes are attended by some 300 students. There are, then, what are called the sub-centres, in the twenty outlying villages referred to, which are largely supplied from this central school, and where all sorts of continuation and agricultural work is done. The total number of scholars on the register in the whole area is between 600 and 700. A part of the technical school is the Combined Domestic Subjects Centre, where various forms of home craft are taught ; another part of it are the craft rooms, where the various Art classes are carried on ; another, again, is the farmers' engineering shop and smithy for farm machinery, and close by are the gardens and orchard for combined use. About a mile off are the farm and holdings referred to in the previous chapter, and which it is hoped some time to utilise for educational purposes.

On pp. 116 and 117 is given a typical curriculum for a winter session, and on p. 122 a typical curriculum for the summer school.

At the foot of the winter curriculum, which is circulated round the area, appear the following notes :—

1.—English Literature. This is a Course of fifteen Lectures and Readings, with Debates, on some of the chief works of representative writers. Those selected for the Course are Dickens, Shakespeare, Robert Browning, Robert Louis Stevenson.

5 and 6.—The Classes in Millinery and Needlework are provisionally arranged to commence after Christmas.

The Class in the Care of Farm Machinery is arranged for those employed on the land, and provision is made for teaching the practical side of the subject.

The Class in Agriculture is arranged for Farmers and Allotment-Holders.

Intending Gardening Students should give in their names before Christmas, in order to carry out the necessary Winter digging of their plots.

Mr. John Peel, M.F.H., has again kindly given £5 for prizes to students attending Subjects 3, 8, and 9.

Students joining Classes in Craft subjects are also advised to join a Drawing and Modelling Class, to enable them to study, and work out their designs.

Art work having a reasonable chance of gaining awards at the National Competition will be forwarded to South Kensington on April 1st.

An exhibition of School Work will be held at the end of the Session.

Students wishing to prepare themselves for the Board of Education's Examinations in Art subjects should first make themselves familiar with the new Regulations, which may be seen at the School.

Of the twenty Hampshire villages, it will be seen that twelve are recorded in the above curriculum as having availed themselves of the teaching during the session in question, the remaining eight are still asleep or perhaps sceptical of the educational advantages offered. They are respectively Easthampton Parva, Barton St. Nicholas, Abbot's Scorpion, Valle St. Mary, Drowsing-in-the-Hollow, Little Pippington, Slatterly and Broom. It is almost always a question of personal enthusiasm,—but who knows, Lucifer may arrive at any moment!

The summer school curriculum is divided into Part I, appealing to the Art student, or the master in town, technical, or Art schools; Part II, appealing to the Elementary schoolmaster in Hampshire. In either case the curriculum sets forth the names of in-

structors and lecturers—in some cases men of special distinction. There is next a detailed setting forth of the amenities and the history of the Easthampton area, and the necessary data as to lodgings, recreation, and train services, all of which I omit.

SUMMER SCHOOL CURRICULUM

PART I

TIME TABLE

The Classes will meet for instruction during the forenoons from 9 to 1. No instruction will be given on Saturdays.

FEES

The fee for the course is £2, or 12s. 6d. weekly, and is payable in advance. This fee covers all classes and lectures. Students will be expected to pay for their own material, which can be obtained at the school, provide the smaller personal tools, and pay for the gas for the enamelling furnace if used.

I. GOLDSMITHING, SILVERSMITHING, JEWELLERY AND ENAMELLING, AND OTHER ALLIED METAL WORK

OUTLINE OF COURSE

Preparatory designing or modelling will be taught if required, but students may bring, and submit for the teacher's approval, their own designs.

Practical work will be divided into three parts :

1. Raising, Chasing, and Repoussé ;
2. Engraving, Enamelling (limoges, champlevé, and cloisonné) ;
3. Mounting, Polishing, &c.

N.B.—The instruction in Engraving and Enamelling will be given during the 3rd week of the course only. This will enable students to prepare their work during 1st two weeks for enamelling, and for the fitting, &c., during the 4th week.

The above course will be recognised by the City and Guilds of London Institute for students engaged in the trades.

II. WOOD AND STONE CARVING

(a) DESIGN.—Instruction and advice as to designs and models in relation to the above will be given. Such study will include drawing from nature and designing on the lines of Mediæval and Renaissance work.

(b) PRACTICAL LESSONS will be given on Elementary carving, and on more advanced work in high relief and in the round.

Instruction will be given on the different treatments of work in wood or stone relative to position, scale, &c., and should advanced students desire it, special study will be given to figure carving in relief, and in the round.

Advice will also be given on workshop equipment, cost, and proper upkeep of tools, &c., and students will have the opportunity of inspecting the workshops where the instructors pursue their crafts.

The aim in both the above Courses is to teach the subjects, not as a means of decorating bric-a-brac, or making "fancy" metal work, but rather in each case as an art capable of wider development and individual expression.

A collection of photographs and reproductions of mediæval and other work in wood, stone, and metal will be available at the school for study.

For the purpose of giving students every facility for private study and practice at their work, the school will be open from 9 A.M. to sunset on every day excepting Sundays.

SUMMER SCHOOL CURRICULUM

PART II

In order to afford Day School Teachers facilities for becoming acquainted with Gardening and Rural Woodwork, Nature Study, Drawing and Modelling, subjects such as are suitable for teaching in the Day Schools, the following courses have been arranged at the Summer School :—

I. GARDENING

OUTLINE OF COURSE.

Practical lessons bearing on the principles of horticulture as applied to School Gardening—Treatment of the Soil ; Digging ; Trenching and Surface Cultivation ; Methods of Seed Sowing ; Planting ; Thinning, &c. ; Habits and Requirements of Garden Crops ; The Arrangement of School Gardens, &c. Fruit—The Principles of Propagation by Cuttings, Runners, &c. ; The Uses of Stocks ; Propagation by Budding ; Summer Pruning and its uses ; Types of Fruit Trees for different purposes ; Comparisons of Varieties showing different Habits of Growth and Fruit Production ; Observation Lessons on Insect Pests, &c.

II. ALLIED WOODWORK

OUTLINE OF COURSE

The teaching will be adapted to rural needs, and instruction will be given in :—

(a) The Making of Useful Gardening and Agricultural Appliances.

(b) Drawing: Plans, Elevations, Isometric and Working Drawings, &c.

(c) Timber: Its growth and structure, properties, seasoning, preservation and uses, &c.

(d) Equipment of Class Rooms, Tools, Means of Sharpening, and Uses.

III. NATURE STUDY, DRAWING AND MODELLING

As far as possible the Drawing will be conducted out of doors direct from growing plants and related objects. Allied modelling in clay will be conducted in the classroom.

Instruction in Rural Zoology and Botany will be given in connection with the above.

The Zoology will be studied in the mornings, and will embrace the character, general structure, and life history of insects, their mouth parts, wings, and transformation ; the chief kinds of larvæ and pupæ, their destructive qualities, their prevention and remedies, together with a brief description of the chief animal parasites.

The Botany will be studied in the afternoon during rambles. Instruction will also be given in Bee-keeping.

TIME TABLE

FORENOONS, 9.30—12.30

FEEES.—The fee for the course is £1, and is payable in advance, and covers all classes specified above that may be taken.

EXAMINATIONS

Here follows the usual dreadful lure, the test, the certificate !

Hampton-shire experience as revealed in a local Committee's recommendations, over a period of ten years.

Now, apart from administrative and financial questions, with which I shall deal in the next chapter, what do the ten years' experience as given in the printed reports show us? The practical needs from year to year are well seen in a summary of the Committee's annual recommendations; I give some of them.

1904.

In 1904 the social and humanistic needs were thus outlined. "A school like ours has other functions to fulfil than the merely technical; it has a social and humanising function also. It must always be remembered that the want which Higher education has to meet in our time is the want created by industrialism and machinery. All old handicrafts had educationally their humanising influence. Whether the craft were agriculture, or whether it were jewellery, the influence was the same; the type of man produced was a type more complete, a man of more compass, than the average creation of modern industrialism. The social condition and the craft reacted upon each other. In old days the school was not needed, because the craft and the social condition in which it was set, together supplied the want. In our days the want is a double one, and the little county

schools under our Higher education scheme can and should supply both,—or help to supply both. They should be social and humanistic, as well as technical. It is men and women we want for citizenship, not tools. That is why such things as swimming, gymnastics, rifle shooting, singing, literature, elocution and history—especially national history—should be included in the curriculum.”

It was found impossible to separate the question of wages from the question of education,—life and the finer interests of life. The report of that year has some interesting statistics and it put a question which gave to those who govern in Hampshire much to think about.

“ ‘Why do the people leave the fields to go into the towns?’ Because there is not, or does not appear to them to be, much scope or future in remaining in the fields. They may be wrong, but their migration is a fact. The population of Easthampton alone has dropped 25 per cent. in thirty years, while in the neighbouring village of Compton Regis of the forty-three names of labourers and small-holders appearing in the enclosure award of 1852, only eight can now be traced, representing

fifteen families in all. Other Hamptonsire villages would tell the same story, and the little roofless houses and empty cottages to be seen on the countryside are the practical illustration of the economic fact. Set side by side with this there are large farmers in this district who employ one 'signed on' man per hundred acres, while the rest of their labour is casually employed at rates varying from 10s. to 18s. a week."

The moral of all this, for Education, was brought home by the plan of a small-holders' farm. "There should be," the report went on to say, in connection with any flourishing county educational centre, "a county farm planned upon a small-holding basis, with the definite objective of training, and encouraging small-holders to work together. Given the piece of land near an existing educational centre in the county . . . the experiment could be conducted successfully and with comparatively no tax upon the county exchequer."

This farm, as we saw in Chapter IV, has since been added; but, as we also saw, the higher powers in Education have not yet found out the way of utilising it. They are too much

cumbered with the machinery of administration.

In 1905 considerable progress was made, 1905. and the principles that were to guide the Hamptonshire experiment definitely laid down. "We are," said the report of that year, "in a period of transition; we have before us a number of different educational agencies, some of them antiquated, some of them imperfectly developed, and on the top of this a highly complex and continually changing State machinery for correlating the whole. There is great danger lest the real education at which we aim shall be encumbered with detail, starved, or paralysed.

"As educationists, we have certain leading principles to observe. What are they?

"1. The first is to correlate as far as possible all the existing educational agencies, and get them to work, if not together, at least identically, and so that they do not overlap nor work wastefully.

"2. The second is to make our Higher education centres, centres of local life. They should provide something for everybody, for nobody except the most conceited or the most foolish

is incapable of learning. Hence they should be tolerant of all forms of teaching, and entirely free of all religious or political bias.

“3. Our Higher education centre should, in the third place, be planned so as to link technical and humanistic teaching in every possible way. Technical teaching by itself is narrow ; humanistic teaching is often impractical. Our purpose should be to get people to see the connection between the two.

“4. Every possible opportunity should be given for the physical development of the young. The growth of machinery, overcrowding in small houses, and the unhygienic conditions of life among a large proportion of the population, make every form of physical culture increasingly necessary at every Higher education centre.

“5. Our fifth study should be the educative purposes of handicraft. In an age of machinery and sub-division of labour, handicraft becomes a necessity in itself. Boys and girls are taught much more readily to think by using their hands and eyes than by learning lessons out of books. This is well illustrated by the complaints we often hear of farmers that the

old 'uneducated' labourer was a more valuable man than the 'hand' of a later generation who has learned to read and write. There is much truth in this. The book-learning of the elementary school has often been of little service. The object of our Higher education centre should be to fill the want of handicraft, both in the elementary school and in the more mechanical conditions of modern life.

"6. We should form definite and direct links with the elementary school, and arrangements should be made by which the more intelligent children should be drafted into the Higher education work even before their standards are passed. It is to be hoped that the Board of Education will soon remove the unwise regulations by which elementary children are discouraged from attending secondary schools. This may be fitting for large towns; it acts very unfairly in country places.

"7. The seventh point that should be emphasised is the need for the element of sport and recreation in any such school as the one we are dealing with. Where we have a voluntary system and have to attract our students, this is necessary. In countries like

Germany, where conscription acts as a rod over the back, it is more easy to compel attendances ; but the English system has its advantages in stimulating interest without the threat of compulsion. To this end many subjects could be developed on their recreative as well as their strictly educative sides—such subjects as singing, reciting, wrestling, boxing, shooting, swimming.”

1906. In 1906 a further advance was made in the formation of an Advisory Committee of the local farmers. The co-operation was invited, and cordially given, of the Hamptonshire Agricultural Society, the largest employers of labour collectively, in the county.

1907. This led in the following year to an extensive development of the school garden, and the planting of an orchard, and the outlining of a scheme of teaching for young farmers and farm hands in agricultural engineering—or how to handle farm machinery.

1908. In 1908, the Committee were for the first time brought face to face with the difficult question of the employment of child labour after the elementary school age. They were asked to institute and to report upon a new

system of issuing cards to children leaving school, and to encourage their attendance at the evening classes. They reported thus: "The experiment is a good one, but so far it is but a questionable success. Until more effective legislation shall compel employers to send their boys to school, and stop the overwork and sweating of small boys, between the ages of fourteen and seventeen, 'earning,' is likely to be of more importance than, 'learning' in the eyes of children who have just left school, and also of their parents."

The Committee's practical recommendations for the year were :—

"(a) The continuance of all existing forms of education carried out during the current year.

"(b) The extension of the work of the summer school.

"(c) An active propaganda of the centres within the area that have not yet taken up any educational work.

"(d) The resumption of the music-teaching (which had been dropped on the ground of expense), and if possible the engagement of a professional musician, as before, to assist the ladies who gave their services.

“(e) The formation of a special drawing class for the teachers of the district.

“(f) The development of drill for boys.”

1909.

All these recommendations except the last were carried out, but in 1909 the Committee again reported on the continuation class system and the difficulty of linking the higher on to the elementary work. “The Board of Education’s ‘Card System,’” they said, “recently instituted by the Hampshire County Council, for boys and girls leaving elementary schools, cannot be of real value, unless attendance at continuation schools is made compulsory for boys and girls between the ages of thirteen and sixteen.”

Their further recommendations for the year to come are significant as showing what a country district was needing.

“1. That the University Extension lectures be suspended for a year, and that in their place be held a series of lectures on educational subjects, to be given on Saturday mornings (and possibly also Friday evenings) such as would appeal to schoolmasters and mistresses throughout the district. Various educationists have already offered their

services, and the following subjects have been suggested: Geology and Local Geography, Building in Hamptonshire, American Educational Methods, How to properly Equip Class-rooms; Folk-Song and Poetry in Schools; Nature Study in Schools; Drawing and Colouring.

“2. That handicraft classes, especially in relation to agriculture, be more encouraged in the villages of the area, and that this be done by arrangement with local carpenters or craftsmen, by paying them a small rent for the temporary use of their workshops, and lending to them school kits of tools, which could be circulated in the same way as University Extension libraries are circulated.

“3. That the Board of Education be pressed to give more practical effect to the recommendations of its inspectors for correlating the higher, secondary and elementary education of the area. The opinion of the Committee is that a good deal of overlapping and consequent waste of public money could be saved in country districts if this were done, and further that it would conduce to educational efficiency.

"4. That the Board of Education and the Hamptonshire County Council be urged to make of Easthampton, more practically a centre for the instruction of teachers from Hamptonshire and the two adjoining counties. The town has exceptional advantages for this, and the subjects of instruction suggested to commence with are gardening, handicraft, and drawing. All these could be well taught here on the lines of the Board's syllabuses. The instructors are on the spot, all that is needed is to assist students with fares."

1910. In 1910 the Committee urged the County Council, not unsuccessfully, to start a series of teachers' courses, thus making the Central School at Easthampton more of a training centre for teachers in such subjects as drawing, hygiene, physical training, household management, and manual training.

At the same time they intimated their regret that the county had let slip a unique opportunity for developing the summer school. A group of educationists from Manchester and its University had offered to combine forces, bring its staff of teachers and its students, some seventy schoolmasters and others for a

month or six weeks and go shares in the Easthampton summer school. These townspeople were willing to live in tents if houses or barns were unavailable. They wanted the country craftsmanship and the amenities. Also, Hampshire had by that time an educational record of its own. On the other hand, they had a good deal to offer in exchange, and the association of town and country schoolmasters at an educational symposium would have been of great value. But the county was timid. The Manchester people undertook to defray all expenses and meet all fees, but they wanted a guarantee of £100 against loss, and, as not more than half could be found locally, the plan was dropped.

In 1911 the Committee reported that they 1911. had built their new farm machinery shop, with a smithy for farriery—dignified by some of the radical and “advanced” papers as the “first municipal smithy in England,”—and that the Hampshire Farmers Association had appointed a permanent advisory Committee for agricultural work. Also they formed in the central school building a combined domestic subjects centre, with a set of rooms for resident

teachers who could travel about from village to village.

During the year, however, it had become increasingly evident that the Committee had, so to speak, got ahead of the county in educational policy, the Committee was interested in Education, the county in cutting down expenses. People were not drinking so much whisky, and therefore the county thought it necessary to curtail its Education. The Committee protested. "We consider it unfair," they said, "that grants should be reduced by the County Authority if attendances fall and work decreases, and at the same time be withheld if attendances rise and work increases." Their recommendations involved a great cutting down of the schools' work to meet the financial shrinkage. They had to abandon much of their humanistic work. At the same time, they advised "greater co-operation among existing social institutions," and urged the introduction of a definite rural bias into the curriculum of the secondary school; the reason given was significant: "The Committee find that the young farmers who have attended the secondary school come to the technical

school agricultural classes unprepared to take full advantage of the teaching given by the county instructors."

In 1912 the Committee warned the County 1912. that with the increasing pressure of administration work put upon the locality by both the Board of Education and the County—in short by bureaucracy—it would be impossible to continue the work of Education if further financial reductions were made, and finally in 1913, as 1913. still further reductions were threatened, they notified the Board and the County that unless between them the necessary money was found the whole of the local education work conducted by them would be closed down in March 1914: that is to say, after eleven years' successful work.

It seems, then, that in Hampshire we are at the parting of the ways. We have reached a point where we can do our work with knowledge and constructive purpose—do it, further, with the sympathetic support of the Local Education Authority, but when to do it effectively and permanently we must have more stable Government help. Hitherto it has been a support held out one year, withdrawn the

The parting of the ways in private and public enterprise in Education, and the possible closing of the Hampshire experiment.

next, burdened with all sorts of conditions, penalties and threats, and subject to the constant change of a vacillating central authority acting with little apparent constructive purpose. The efficient working of an education committee is not possible under such conditions, nor is private enterprise. There are indeed two important principles involved in all this : that of intelligent local government in Education as against bureaucratic control, and that of State support for pioneering work. The two go together.

In most experiments of the kind we have been considering there comes a point when the question has to be asked : Are private enterprise and public support any longer compatible ? The question indeed might be put in another form : Has the experiment grown out of the stage of local into that of national significance, and if so should it not receive national as distinct from local subsidy ? In Hampshire it has become a question whether this stage has not been reached. There is a sublimated folly in the condition of affairs to which the logic of events has brought the County. The reduction of the whisky money owing to the increasing

temperance of the community threatens the extinction of a large part of its public education, and on the other hand the increase of bureaucracy threatens the extinction of the only possible alternative—private enterprise.

What is true of Hamptonshire is true of many other parts of rural England. The effort and the achievement has been to create a local enthusiasm in Education, to do what Lord Haldane outlined in his *Education and Empire*, when he said: "I should like to see every parish have its unit of culture as well as its unit of local government." In most English villages we are a long way yet from realising such a unit of culture where the doctor, the priest, and the minister work together to an educational end, but at Easthampton and some of its affiliated villages it has been known. The success of the Hamptonshire experiment has been largely due to the combination. The threat of present failure lies in the difficulties of administration and finance. The vast machinery of the Board weighs too heavily upon us, and county administration, developing as a consequence into a secondary bureaucracy, has not yet learned how to rear the bantling.

Lord
Haldane's
"unit of
culture"
partially
realised.

We have indeed brought the child happily to birth ; we are in danger now of overlaying it, or starving it from want of proper nurture. These conditions of a democracy that has not yet found itself—they have to do with administration and finance—we will now examine.

VII

DIFFICULTIES OF ADMINISTRATION AND FINANCE

How are we to convert our local education committee into a real committee of Education? *What a local education committee should and should not be.* I think the answer to this question is, "By making it less a committee of Finance." We want less of the local grocer, less of the checker of rates, less also of what has been called the "sub-clerical class," the hangers-on of ecclesiastical establishments, and we want those who are primarily interested in Education for its own sake. We want more of the *bona fide* workman, more also of the gentleman, the scholar, and the genial sportsman—of these three latter, that is to say, provided they will really work; and, above all, we want—what modern Liberalism seems to be so nervous about—more intelligent

women. The question of personnel is vital : the difficulty is how to get it right.

And when we have got it, what should be the province of a local Education Committee? The answer is equally clear : to check bureaucracy, to create and interpret local educational ideals, to watch human and personal interests ; not, as so often at present, merely to register the decrees, whether of the inspectors or the county Education Office. The work of the local committee should be to save bureaucracy from itself.

I once had occasion to consult the late Mr. Pierpont Morgan on a question of administration. It concerned the "National Trust." The question arose as to the American organisation we were trying to form.¹ What was the best way of making it succeed, and where were we to put it? The organising committee were much exercised with matters that seemed very important—what local magnates were to be co-opted, whether it should be centred in Washington because that was the official capital, or in New York because it was the business centre, or in Boston because of the

¹ See "Report to the Council of the National Trust," 1901.

traditions of culture—hours were spent in discussing where it should be put. "Put it where your man is," said Mr. Morgan; "it's your only chance of making it succeed!"

We cannot shift the administrative centre of gravity in English country districts to where our man happens to be, but we ought to be able so to build up our local committees as to get the right men on to them and to give those men a certain educational effectiveness, to make it possible for them to experiment and use them as a check upon bureaucracy. This question of the personnel, indeed, of how to get the idealism into the actual life, is of the utmost importance to our subject. On the right distribution of the idealism will depend whether we shall ever get any vital educational experiment tried at all. Let us ask ourselves then, with our eyes always fixed upon the little area with which we are concerned—the Hamptonshire district upon which the rays of educational light are to be focused—where at present are we to look for the men through whom they are to pass. The lens is fourfold. There is Whitehall with its officials, many of them individually most helpful if their

The personnel and the human unit.

tenure of office were not often too short ; there is the local education authority, with many keen educationists, tangled though they often are in the political web ; there are the local committees or boards of managers ; and last, but not least, there are the teachers.

As the question we are now considering is administration, we are not concerned with teachers nor with inspectors, except in so far as they affect that issue. But we may ask ourselves what in ten years has been the Hamptonshire experience ? Two facts of the utmost importance emerge, and both of them intimately affect the administrative problem.

*The
non-pro-
fessional
teacher.*

The first is, that a very large proportion— I would almost say the most valuable part— of the good work done, has been done by the outside or non-professional teacher, and by this I mean the man who is still practising his subject and has not given up practising it in order to teach it, the craftsman, the county expert, the professional man, the men or women who have come in to help because they have been keen on their subject and willing to impart it. We may call them amateur if we like, but this “uncertificated”

teaching of theirs has been worth whole terms full of regulation teaching done for "grant." From which we may deduce, not that the professional teacher is less good, but that as much freedom as possible should be allowed for the employment of the non-professional, and the administrative net be thrown as wide as possible so as to catch him.

The second is that the inspectorate is not *The in-
spectorate.* at present organised so as to make it most serviceable to country education. The men are admirable, but the way in which their provinces and their services are marked out is wasteful and harmful. The Whitehall "water-tight compartment" method, which may have something to say for it in the concentrated and specialised town area, does not work well in country districts. The inspector neither gets his deserts, nor is he sufficiently in touch with the local committees to make felt his influence for good, and he does not fully understand local problems. This weakness under the present system of inspection is inevitable. What we want for a country district is not six different inspectors without a head or a policy, each interested in one of

the water-tight compartments, and liable to be promoted as a good civil servant just when he has begun to learn his job, but one inspector in whose care is the Education of the whole district. This man's subject should be Education as a whole ; he should represent Whitehall, and act on the advice of his various specialists in elementary, secondary, or art teaching, in technology, in agriculture, in music, in physical drill, or in hygiene. His functions, as beside those of the local committee, should be properly defined, and against his decisions there should, if necessary, be an appeal. The picture presented to the mind of those in search of analogy for the existing system is that of a superior power spinning tops ; the tops are all of different colours and spin delightfully in carefully marked squares—five, eight, or ten in a square. If they slacken in their gyrations, or bump up against each other, we shift them to another square and quickly put fresh ones in their places, for the object of the game is to keep the colours sorted, and each little unit spinning on its axis as long as energy is in it. Thus do we maintain the whole machine in fine equilibrium.

But to return to our local education committee and its personnel, if they believe in Education and know what they want, we may trust them to command the right teachers, and the machinery of Whitehall will probably respond to the demand. In what way, then, should they check bureaucracy? Here is once more an illustration of the way bureaucracy works in Hamptonshire—I take it from one of the school gardens. We have in East-hampton an acre and a quarter of land; a third of it is devoted to orchard, the rest divided into some thirty plots, where, under carefully graded courses, men and boys are trained and the horticultural experiments of the county experts systematically studied; the elementary, the secondary, and the “evening class” or technical students, each in their separate classes and times, have access to this garden; the plots are separate, but the course is systematic and arranged according to the local need. From the bureaucratic point of view, the ideal method (we have so far successfully fought against this ideal) would be for the Committee to establish three entirely separate gardens, orchards, and courses of

*The local
committee
and
bureau-
cracy.*

study for the three separate Whitehall departments, elementary, secondary, and technical, or, better still, for the fruit to bear three harvests and the tree to be thrice pruned and grafted—once in the morning for the elementary school children, the second time for the more exclusive requirements of the secondary school, and, lastly, for the technical students at some later hour—they were “evening class” students until Sir Robert Morant made the fortunate discovery that the phrase was an “accidental expression.” The committee circumvented the bureaucracy to the extent of concentrating the garden and its instruction in one area and under one expert teacher; the plots are worked separately and at different times, but the pruning and grafting demonstrations are given collectively, and thus the benefit of the experiment is reaped year by year. So far so good, but suddenly a new difficulty has arisen, bureaucracy has once again reduplicated itself by fissure. Agricultural education, hitherto managed by the Board of Education, is now to be managed by the Board of Agriculture; and it appears that all teaching of lads under the age of sixteen is to come under the Board

of Education, and all teaching above that age under the Board of Agriculture. The practical effect of this is, that where there are two lads working side by side, but of whom the one is sixteen, the other a few weeks younger, two different sets of registers have to be made out, two financial statements sent in, and the whole course of instruction is liable to the supervision of two different departmental inspectors, who may have quite different theories as to how the same piece of land is to be administered or the same class conducted. But I dare say the quiet common-sense of the locality will circumvent even this *reductio ad absurdum*. The trouble is that so much labour has to be employed locally in undoing the costly tangle; and how gladly would we have for teaching a little more of the money that has to be spent, not only in administration, but in checking the administrators.

Bureaucracy is merely government from an office at a distance. It is sometimes very wise and very necessary, and yet in Hamptonshire, ten years ago, before it had come to be the young Gargantua it is, everything was much simpler and easier. In those days the village

*The local
Organis-
ing
Secretary.*

sub-centres had not yet been drawn into the scheme, and, as far as Higher education was concerned, I acted as honorary secretary for the area, and to a committee I was invited myself to create. Checking or attending to registers was a comparatively trifling labour of love. There were no penalties attached to it, and if there was a deficit I made it up out of my own pocket. But now, not only have the classes increased from 5 to 60, the students to 700, the attendances to 14,000; a local interest in Education has grown up—the whole system of registration, of checks and counter-checks, of timing and entering, has become so complicated, the correspondence with officials so great, that it takes hours of a highly skilled, paid man's time every week to do it conscientiously and honestly. The ultimate weight of bureaucracy falls locally, as in the case of the garden plot just referred to. Twenty-five pounds—one-fifth—for administration, out of a block grant of £125 per annum, seems at the outset to be a good deal, especially when the county office has already taken its administrative fifth from the block grant received from the Board. There seems wisdom in the order we

occasionally get from the Local Education Authority, or from those who have not looked into the details: "You must cut down your administrative expenses." But how, locally, is it to be done? The local Committee who have to find the man have gone very carefully into this matter, and they have come to the conclusion that the particular work required cannot be done for £25 or £30 a year. That, indeed, they grossly underpay their secretary, and are themselves largely dependent on his personal enthusiasm. For what actually is the work, and what the type of man needed to do it? Classes, instructors, lecturers have to be looked after; innumerable registers to be kept; difficult local village committees, schoolmasters, and correspondents have to be looked up, and every now and again visited—this may mean a ten-miles' bicycle ride and an afternoon's time. Statistics over the whole area have to be got out: Whitehall hungers for statistics. The Secretary has to keep in sympathetic personal touch with as many students as possible. The data I gave in the last chapter show how vital this is if real continuation between the elementary and the

higher teaching is to be maintained. But, more than all this, he has to watch the continually changing mood of a district in its young people. And here it is where the vitality of an educational experiment is best tested. Are we constantly inventing, trying some new thing? Do subjects grow stale? Then present them in another way. Do classes or lecture attendances fall off? Close them and start anew. The thing to maintain is the interest of the pupil in his own development, the interest of a community in its educational ideal. Nothing is so soon systematised or run in a groove as Education; nothing so soon tends to formulas; and this deadness is encouraged by the rigid "class system" at present favoured at Whitehall for statistical and audit purposes, but which is unsuitable for fifty per cent. of the subjects that it is desirable for young people in the country to know about—subjects, for instance, that depend upon the weather, or the seasons, or that are interfered with by crops or harvest, or, what is still more important, by the temperament, the leisure, the skill, and the application of the individual.

In the Hamptonshire experiment we have

been singularly fortunate in our organising Secretary ; he is not only a sympathetic teacher in several technical subjects, but has shown great administrative ability, and, what is worth even more still, educational enthusiasm. Here again it is the man and not the subject or the method that is the important thing. It appears then that the local Committee, even if its sphere of influence is only 150 square miles, with twenty different villages, must have its own officer through whom it must exercise a human influence, and who must be its eyes and ears. The County education officer cannot attend to the human details, much less can his clerks ; he has many hundred schools and a large organisation to deal with ; his office is but a Whitehall *in petto*.

What, then, of the Committee itself? It is often said that what we need is more money. That is only partially true. Security of income is often quite as important, and that a Committee should know at the beginning of a year, or several years ahead, what it is going to receive at the end of the time. Also, there should be confidence between the voluntary agents and the grant-giving authority, so that

Education committees should not be committees of finance.

the former should feel that if they put their hands in their pockets their little enterprise will not have its block grants reduced to save county finance ; next, there should be a margin for experiment to encourage them to spend money of their own ; and, lastly, there should be a greater freedom for those who are working out the actual problems of Education from the check and scrutiny of too many busy-bodies. As things are organised at present, a local education Committee tends to become a committee of finance, a committee that says not, " How shall we best see that the Education of an area is carried out ? " but that says, " How shall we best see that the money we are going to receive from the State is not exceeded ? "

This is how it works in Hamptonshire. A representative committee is formed, let us say, of fifteen members. These are appointed, perhaps, by the County Council, the District Council, the Parish Council, and possibly by some local trusts or charities that may be working under schemes. The result is undoubtedly representative, but it does not follow that the representatives are primarily interested in educational questions. I have known the

most fantastic appointments made by parish or district councils, or the trustees of ancient schemes. A good vicar's warden may postulate an educationist, or a quarrel between two members of a parish council result in the appointment of some "dead head"; and I sometimes think that it would be a wise plan, when the time for appointments draws near, for the County Council or the Board to draw up a few general principles that might at least serve to guide a blind and somewhat confused, but not altogether unintelligent Democracy in selecting those who are to direct its Education. But let us assume our Committee has come into being, a much greater difficulty arises after election. If seven out of the fifteen—a large proportion—should be really keen educationists and have clear in their minds what the district needs, the remaining eight have to be led. The existing method makes this as difficult as possible; it converts these eight, from possible allies of Education, into grim custodians of the purse. Little or no financial security is given in advance, final payments of grant are not made until almost a year after the Committee has involved itself in

obligations and disbursements, State and County audits are required, and sometimes what were interpreted as promises are rescinded by departmental ukase. As rent, instructors' wages, and tradesmen's bills have, for the most part, to be paid in cash, the Committee may have to incur a bank overdraft which somebody has to underwrite, and its members have the uncomfortable feeling that if at any moment the higher powers should decide to bankrupt their little venture in Education, they may each individually be called upon for a five-pound note. Now the village postmaster, the local grocer, the farmer who is fighting the many-headed hydra of rates, the parson who wants every penny for his church, or the dissenting minister who takes the opposite view, may be excellent educationists, but it is not fair to put them into this position, and it is not good for Education. It makes experiment impossible. It converts a committee of Education into one of financial restraint, also it is a needless duplication, one may say triplication, of functions. Is not the Board already there with its legion of inspectors and its grim auditor ever waiting, like the eunuch Sabyh in the house of

Lokman, to destroy at the critical moment? The local education Authority also is there, with its second system of inspectors and audit, and its county representatives, who come down from time to time and say, "*We* are here to see that you spend your money properly." It is surely not necessary to have a third set of auditors, made all the sharper because in the end their pockets may be touched.

I have watched carefully the agenda and the discussions at one of these committees for several years, and I have found that the real educational questions become less and less important, and tend to be squeezed out altogether. We have to remember that administration, especially in a country area, is a very difficult matter. Representative committees themselves have to be educated. They are made up of men and women who come long distances and have a limited time, usually between train and train, at their disposal. A couple of hours every two or three months is the allotted span, and all has to be done and learnt in that compass of time. The central Authority should relieve the local Committee of the needless burden of this scrutiny, and

should rather help to define for them their real purpose, which should be a human one. It should remove the financial instability. Local experiment in Education should be their peculiar function—not finance. Finance is not Education.

What the financial instability has meant for the Hampshire experiment is best seen in the following table prepared in 1913 by the local Committee to show the fluctuation and fall of their Higher education grants. The table is calculated in percentages upon hours of attendance—the actual Education done—from the year 1906, and it should be read in conjunction with the recommendations given on page 139, and the Committee's final statement that the financial insecurity and the administrative burdens imposed on them by the County and the Board would make it impossible for them to carry on their work after April 1914.

For 1906-7 grants were received at a rate of £3 16 0 per cent.

" 1907-8	"	"	"	2 18 10½	"
" 1908-9	"	"	"	3 5 7½	"
" 1909-10	"	"	"	2 0 11½	"
" 1910-11	"	"	"	1 18 2½	"
" 1911-12	"	"	"	1 14 5½	"

If we could get the financial difficulty cleared out of the way, there would be more chance for experiment. There should be some sort of reserve fund to help and back fresh experiment, if a committee was willing to try it and the experiment proved a success. Present administrative methods check experiment and check private enterprise. Let me once again give some Hamptonshire illustrations. In 1911 we wanted to test the educational use of the cinema in the Hamptonshire villages. Its use in Education has been questioned, but there is little doubt as to its value if properly controlled, in such subjects as the action of growing plants, the life and nature of animals, or in historical or geographical illustration. In the town the financial success of the cinema is due to the continuous run with a succession of fresh audiences; in a group of scattered villages this is impossible. So we made arrangements with the makers of the films to show in six of our co-ordinated villages so many thousand feet of selected films week by week on stated rounds, and we got from the villages a collective guarantee of £50, covering the estimated

Experiment.

cost over a period of ten weeks. The cost was calculated too fine, because of transit to the remoter villages, the village guarantors would not risk any more, and as the possible deficit of £10 or £20 would have fallen on the central grant the whole experiment had to be abandoned. The general feeling was that £50 of local money—a generous offer—was thrown away that might have been put to educational service.

Here is another example. I give it to show how necessary it is that the system of administration and public finance should be so constructed as to inspire confidence among possible local donors. Some members of the Hampshire committee raised among themselves a fund for a definite educational purpose. Then the question arose as to how this should appear in the annual accounts. It was decided that it should not appear at all, but be kept as a sort of secret service fund, and when the reason why was asked, it was replied that it might tempt the County to make a reduction in the block grant. Since then further donations have been promised, and the establishment of a scholarship fund has been suggested

to enable elementary scholarship winners to hold their scholarships at the secondary school, and this also is to be put into the secret service. It does not seem to me that such a condition is healthy for educational development, nor is the administration sound that induces it.

If experiment is one of the vital functions of a local Committee, equally so is co-ordination.

The Committee should have power to co-ordinate the various educational units in the district over which it has sway. The present want of co-ordination is illustrated by an episode that occurred last year at the village of Drowsing-in-the-Hollow. The chairman of the education Committee was collecting some data that necessitated a visit to some of the elementary schools. He got the necessary permission from the vicar of the school in question to enter the school. One of the school managers, hearing afterwards that a stranger who was not a Government inspector had been visiting the school, asked who it was, and on being told that it was the chairman of the local Education Committee, said, "Why, what's that got to do with it, any

way? That's no concern of ours!" He was, of course, perfectly right. The local Education Committee is not supposed to have anything to do with the elementary school, and vital questions of Education are no concern of the elementary school managers.

Obviously, if we are to make the higher, the technical, the secondary education of a district effective, after or even during the elementary school age, there must be some means of directly influencing the schools and bringing them more into line with the whole educational development of the area. At present in Hampshire there is no means of doing this.

*Party
politics.*

There is still one administrative pitfall we have to avoid, and the present transition from old to new forms of county government makes it a very dangerous one. An educational venture must not be entangled in party politics. Here Whitehall may come to our help, for the bigger bureaucratic bully can keep the lesser one in his place. I have known a committee's educational work all but wrecked, not from any ill-will to Education, but because it was necessary to do certain things in the interest

of the party machinery which necessitated wrecking. To use educational means for furthering party politics is almost as bad as using them for a sectarian objective, and yet, though this is impossible in Hamptonshire, there are still counties in England, I believe, where it is done. Few things are more mischievous. To men and women who take the great questions of citizenship seriously, it is the unclean thing. It is like waltzing to "God save the King," or wearing the Union Jack as a party badge at elections. Politics just as much as sectarianism must be kept outside, for what shall it serve us if, having escaped the Scylla of religion, we fall into the Charybdis of party politics.

To those who have followed me so far, more still to those who have themselves experimented in country education, it will be evident that the administrative and financial difficulties that for the moment make experiment so hard are not causal. They are themselves due to the want of any clear intention at Whitehall as to what Education in the countryside should mean or how it should be furthered, and then to the rapid disintegration of the life of the country-

side itself. If this record of the Hamptonshire experiment affords a clue to the shaping of such a policy, or shows how Education may be an aid in building up the new country life, it will not have been offered in vain.

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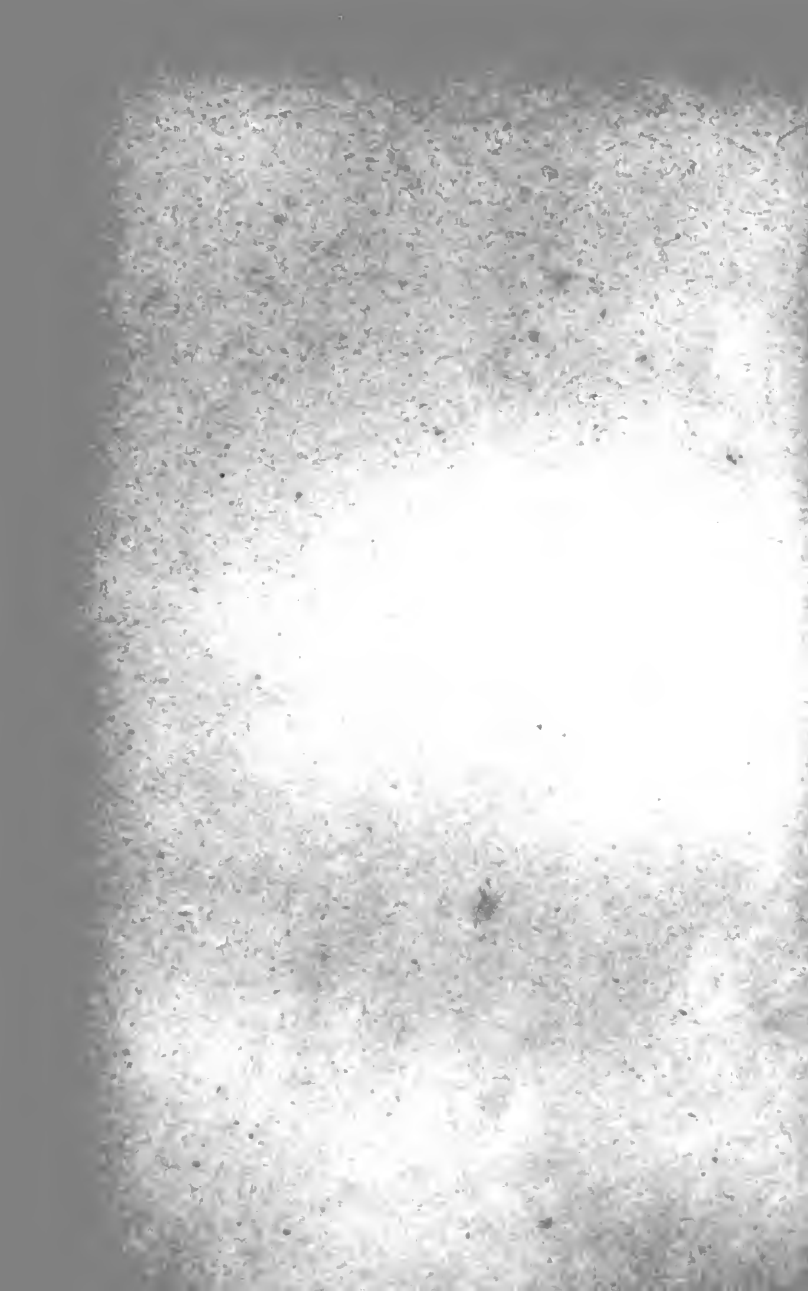
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